THE DOCTRINE OF FAITH, JUSTIFICATION, AND ASSURANCE,

Humbly Endeavoured to be farther cleared towards the satisfaction and comfort of all free Unbiassed Spirits.

With an APPENDIX for *PEACE.*

BY

ROBERT DIXON,

Prebendary of ROCHESTER.

1 Cor. 12. 31.

Covet after the best gifts, and yet I shew you a more excellent way.

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BRITISH MUSEUM

To the Honourable

Sr EDWARD HALES, *Baronet.*

SIR,

GOD is the great Maker and beſtower of all Rights: The perſons capable to receive them, and to whom he doth convey them, are Angels and Men. To mankind he gives the beſt of Rights, and inveſts them with the beſt Inheritance, by the beſt Mediator Jeſus Chriſt, the Principal Heir of all Things, through the means of Faith, which juſtifies the Sons of Men by Nature, to be the Sons of God by Grace, which is the beſt Title, and the ſtrongeſt Aſſurance that can be had to Eternal Life.

I have therefore purposely fixed upon these noble Principles of *Faith*, *Justification*, and *Assurance*, That I might be a true *Mercury* to point out the stately way that leads to Cœlestial Glory. Directing wise Souls to come off from the wandring Pursuits of earthly Pomps, empty Speculations, and uncertain Riches, which discompose and tyre the best Wits in the Labyrinth of this World: That they may find true content in the Choice of that one Thing which is truly necessary, That better part which shall never be taken from them; That solid comfort which will stand by them, and bring them Peace to the end, and in the end, and unto all Eternity.

This plain Treatise of these most high and most Christian Truths, I held my self obliged to dedicate unto you, as being the first Fruits of my Labours in this kind, and therefore most due to you of all men, who was my first Benefactor and most liberal Patron of my Studies, together with your most excellent Lady, now with God.

Her

Her tranſcendent Eſtate I cannot reach, but Yours, and both your Sons I may, and do Addreſs my ſelf unto. And for the joynt-favours which I have received from you and your Lady during your conjugal Union, and for your continued and for her ſake increaſed kindneſs ſince the ſad ſeparation, I humbly offer this token of my Gratitude to remain by you, from me, to look into upon occaſions for your Satisfaction and comfort, in the midſt of the Diſ-ſatiſfactions and Diſcomforts of this Miſerable World.

The ſame alſo I deſire you would commend to your Sons, the Stems of that Noble Lady, whoſe memory I ſhall ever honour, and you and them for her ſake.

In this I aime meerly to ſtrike the ſprightly veine of Pure Love to You and to your hopeful Family, and a deer Remembrance and kindneſs to you all, as to the beſt of my Friends.

Upon which generous Terms if you pleaſe to accept of this ſmall Preſent it may pro-

mote the acceptation thereof to others, and encourage him farther, who ever deſires to ſhew himſelf,

SIR,

Your moſt faithful, and

moſt affectionate Servant

Rocheſter.
March. 26.
1668.

ROBERT DIXON.

To the honeſt Reader.

FAITH *is all in all to a Chriſtian; For all that have Faith, are thereby Juſtified, and have full Right to all the Promiſes of God, To be his Sons by Adoption and Grace, to have their Sins pardoned, to be Sanctified by the Holy Spirit, and thereby to have all neceſſary Aſſiſtance and comfortable Aſſurance of a Reſurrection to the Inheritance of Eternal Life. I therefore purpoſely wave all perplexed Diſputes, and ſubtil Notions and Diſtinctions, which ſerve for nothing but to puzzle all men, eſpeciall them that are weak in the Faith. It ſhall ſuffice all Chriſtians, if they are willing to embrace Gods Promiſes, and perform his Precepts with an honeſt heart. Let them not trouble themſelves at all with the variety of Sects and Factions. For all ſuch true hearted and humble Souls, do belong to Chriſt his Church, what ever Differences there be in Opinions cauſed by vain men who do not underſtand one another, being ſore blinded with Pride and idle Speculations which engender nothing but Strife and Diviſions. Keep thou therefore, Good Reader, Faith and a good Conſcience, and paſs not for the raſh Cenſures of any. Be thou confident of Gods unchangeable favour, if thou be no Hypocrite. In Order therefore to the ſatisfaction and comfort of tender Spirits, I have written this ſhort Treatiſe, and do encourage them to do their true endeavour to pleaſe God, and*

to

to perſeverance, and truſt in him for the certainty of their future eſtate of Happineſs and Salvation, which he hath undoubtedly provided for them. Accept therefore, kind Reader, what I have here offered; and then if God permit, I will add more to the ſame purpoſe: Avoiding all Nicety and Superfluity of Words, and condeſcending in the great Points of Grace, Faith, Juſtification, and Aſſurance, to the meaneſt capacity; aiming at no Side, or Party, but equally reſpecting the plain Truth, with an unbiaſſed mind for Peace. This even Temper of Spirit, is the only means among all good Chriſtians, eſpecially Divines, for the ſtinting of Controverſies in all fooliſh and unlearned Queſtions, and the Propagation of Piety, Peace and Love, in Church and State. This Rare Character of a True Child of God, to be pure and peaceable by obedience to good Laws and fulfilling all Righteouſneſs, is the ſafe way to Heaven. Thus we work out our Salvation with fear and trembling, and make our Calling and Election ſure; Which ſhall be the daily prayer of him, who is

Thine in the Lord Jeſus

Robert Dixon.

The Doctrine of FAITH, JUSTIFICATION and ASSURANCE.

HEBR: 11. 1.

Now Faith is the Substance of things hoped for, the Evidence of things not seen.

COHERENCE.

THE Author having in the end of the former *Chapter* spoken of Faith, makes a digression upon that occasion to explain the Nature of Faith more largly, and produceth many examples of faithful men to provoke the *Hebrews* to imitate their Fathers and others in the Holy Faith, and thereby to endure afflictions, and to overcome them by Faith, as they had done.

EXPLICATION.

Chap. 1. *Of Faith.*

These words are no Definition of Faith, no more than those, *Chap.* 12.29. where God is called *A consuming Fire*, are the Definition of God.

FAITH is a Thing Indefinite, and is not defineable, because it is so general a Thing, that no Genius will comprehend it; yet it may be designed, a high Esteem of Gods Existence, Power, and Goodness. Besides, definitions are dangerous; if in the Civil, much more in the Divine Law.

Two Notions are here laid down, as Principles and Elements, to conclude, that Faith was in those persons hereafter mentioned.

1. *The Substance of Things hoped for*, is *Faith.* 1. Where Things hoped for do subsist, there is Faith; or where Things to come are present, there is Faith.

2. *The Evidence of Things not seen*, is *Faith*; or where there is a sight of Things not seen, there is Faith.

These Principles are taken from the Object of Faith, Good Things to come, and therefore absent and unseen: But when the Soul apprehends them as present and visible, then she believes and hopes

Rom. 8. 24, 25. —— *For hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.*

A great Argument to Patience, by having an Eye to the Recompence of the Reward, and to the Price of the high Calling, which is layd up for us

in

in Chriſt, which cauſeth us to endure the Croſſe, and deſpiſe the Shame.

A great Argument to live by Faith, as if the Things were ſenſibly preſent, and ſeen; yea, by Faith they are made preſent, and ſeen; for *Faith is the ſubſtance of things hoped for, and the evidence of Things not ſeen.*

Where therefore theſe Two Principles and Arguments are, they do neceſſarily inferre true Faith; and they do ſhew the excellency thereof, by the great effects of Patience and Courage, which were wrought in the hearts of thoſe famous Worthies, whereby they obtained ſo good a Report from God, who highly favoured them, and rewarded them for all their ſufferings.

Chap. 2. *Of Examples of* Faith. *Ver.* 3.

The ſeveral Inſtances are very remarkable.

The World framed by Gods Word, Things ſeen, made of Things that do not appear, but are underſtood by Faith.

By the Things now ſeen, we have a ſight of things unſeen, done long before our times. The Scripture makes Faith of it---*Let there be light: and there was light*, &c. ---*By the Word of the Lord were the Heavens made*, &c. He ſpake the word, and it was done.

Gen. 1. 3. *Pſ.* 33. 6.

We now ſee Trees of Trees, Living Creatures from Living Creatures, Men from Men; but theſe firſt Trees, Creatures and Men, had not their beginning from theſe we now ſee, but from the Chaos or Deep without Form.

Wiſd. 11. 17.

Abel offered a more excellent Sacrifice than *Cain*

Ver. 4.

Cain by Faith, (he leaves out *Adam* for his Sin) *Abels* Sacrifice was not more valuable than *Cains*, but more acceptable for his Faith. The other was, the Sacrifice of a Fool, *i.e.* a ſinner, this of a wiſe man, *i.e.* juſt.

Verſ. 5. *Gen.* 5.21. *Enoch* was tranſlated by Faith, for he walked with God, and ſo pleaſed God; how, but by Faith? *for without Faith it is impoſſible to pleaſe God.*

Verſ. 7. *Noah* prepared an Arke by Faith, *i.e.* in hope of Gods promiſes. He had a ſight of Things unſeen, *i.e.* of the Floud yet to come, a Subſiſtence of Things hoped for, *i.e.* ſafely from the Univerſal Deluge.

Verſ. 8. *Verſ.* 17. *Abraham* ſojourned and looked for a City to come by Faith, and offered up *Iſaac* the Child of Faith in the Promiſe, not Nature.

Verſ. 11. *Sarah* by Faith conceived in her old Age, above the ſtrength of Nature.

Verſ. 20. *Iſaac* bleſſed *Jacob* and *Eſau* concerning things to come in the Promiſed Land.

Verſ. 21. *Jacob* dying in Faith and worſhipping, bleſſed his Sons to the Promiſed Land.

Verſ. 22. *Joſeph* by Faith gave Commandement concerning his bones to be buried in *Canaan*.

Verſ. 23. *Moſes* by Faith was ſaved from drowning, and refuſed to be called the Son of *Pharaohs* Daughter; chooſing rather to ſuffer affliction with the People of God, than to enjoy the Pleaſure of ſin for a ſeaſon.

Verſ. 30. The Walls of *Jericho* fell down by Faith.

Verſ. 31. *Rahab* by Faith periſhed not with the Unbelievers.

So

So *Gideon*, *Barak*, *Sampſon*, *Jephthah*, and *David*, *Samuel*, and the Prophets; who by Faith ſubdued Kingdoms, and wrought Righteouſneſs, obtained the Promiſes, endured tortures, ſtopped the mouths of Lyons, quenched the violence of Fire, waxed valiant in fight, women received their dead raiſed to life again, *&c. Heb.* 11. 35. 2 *Macc.*

All this Faith aroſe not from any cleer Promiſe of a Reſurrection, but hoping in Gods Power and Goodneſs, beyond this Life they endured all things here patiently: Much more may we that have a full and open Promiſe, and Example of the Reſurrection, by him that firſt brought Life and Immortality to light through the Goſpel, and is the firſt born from the Dead, and the firſt fruits of them that ſlept. *Chap.* 3. *Acts of Faith.*

Thus the Things that are abſent from us, and do ſubſiſt in themſelves, are made to ſubſiſt to us by our Faith. As Chriſts Birth, Life, Miracles, Suffering, Death, Reſurrection, Aſcenſion, Glory, all real in themſelves, ſubſiſting, though before our times, yet are made preſent by Faith: So our Reſurrection, Aſcenſion, and Glory Eternal, not yet come nor ſeen, but are made preſent, and viſible by Faith, anticipating their being to us, before they be: For we live by Faith here, and not by Senſe. And bleſſed are thoſe that have ſeen Chriſt in the Fleſh, and the works that he did, and heard his words; yea, but much rather bleſſed are they, that have never ſeen, nor heard him, or his Works or Doctrine, and yet have believed.

And

And this is truly to know Christ, and by this knowledg of Faith, Christ is in us, and we in Christ. For we know not Christ now after the Flesh, but after the Spirit, *i.e.* as he is spiritually present with us by Faith, and will be eternally present with us by sight. For although we had lived in his time, and known him after the flesh, or been his Natural Mother, Sisters, or Brethren; yet from henceforth by our Faith, we should have known him no more in that state of weakness and Mortality of Flesh, but in a farre better state of Eternal Glory and Power in the Spirit. And in the Union and Communion with him by Faith. And so we do know him, and by the hearing and believing of his Word, we are made one with him and he with us; are flesh of his flesh, and bone of his bone; are his spiritual Mother, Sisters, and Brethren. Having fellowship already with the Father, and with the Son, by the Spirit of the Father and the Son, and are already in heavenly places in Christ Jesus; *For Faith is the Substance of things hoped for, and the Evidence of things not seen.*

Doctrine.

1. The Subject of this Text, is *Faith.*
2. The Circumstances are two:
   1. *The Substance of things hoped for.*
   2. *The Evidence of things not seen.*

Chap. 4. Of the fruits of Faith.

3. The Reason is, Because Faith obtains a present Right to a future Blessing, and an earnest and assurance thereof, and an Expectation of the full Possession.

4. The

4. The Reaſon of this Reaſon, is from the Nature of Faith, which is not only an Aſſent to the Truth of Gods Promiſes, with a Reliance and Dependency upon God for the performance of them, but an acceptation and embracing them upon the condition of Holineſs, that they are offered unto us; which Faith is therefore accounted unto us for Righteouſneſs. That is, whereby we have a true Right, Intereſt, Title and Claim to the Inheritance of the Kingdom of Heaven, which is the Thing promiſed unto us.

This Deſcription of Faith is thus illuſtrated unto us. Chap. 5. *Of the Deſcription of Faith.*

1. God makes a Promiſe of Eternal Life, and in order thereunto of the grace of Adoption, and forgiveneſs of Sins, and the gift of the Holy Ghoſt. Thus God gives his Faith unto man, is Gracious to promiſe, being moved thereunto only by his free love in Chriſt, without our ſupplication, or the mediation of any Creature.

2. God ſtands to his Promiſe thus made, and keeps his Faith; *for he is faithful that hath promiſed, and keepeth Covenant for ever.*

3. Man accepts and entertains this Promiſe made by God, which is a taking of the Faith given, truſting firmly to the giver for the full performance of it in due time.

4. Man makes a Promiſe to God, that is, he gives his Faith to God, to work that righteouſneſs which God hath required at his hands, by the help of his grace.

5. Man

5. Man ſtands to his promiſe and Faith, which he hath given to God, by the performance of that duty of Love, which God hath required of him, with all his heart, ſoul, and ſtrength, by the ſame Grace.

6. God accepts this Promiſe or Faith which man hath given to him, that is, God takes his Faith given, and truſteth to the Giver, expecting the performance of it.

This is a mutual Contract betwixt God and Man, as that in Marriage, a mutual Aſſent and Conſent, giving and taking of each other.

Chap. 6. *Of the Covenant of Grace.*

This is the Covenant of Grace made between God and man, whereby both parties are made ſure together: This is our Faith.

God reveals his Promiſe, Law, Will, Word, Teſtament, Covenant, Ordinance, Grace; God calls, moves, perſwades, draws, invites, allures, by all gracious and proper means, fit for a rational ſpirit to receive.

When the heart hears, underſtands, is invited, moved, perſwaded and drawn, that is, accepts and embraces the offer of Grace, then man believes.

When the Heart ſtoppeth the Ear at the voice of this Charmer, though he charm never ſo often, never ſo wiſely; when he refuſeth, rejecteth, or embraceth not, then man disbelieves, then he is condemned of himſelf, becauſe he maketh God a Liar, who is Truth its ſelf, and cannot lye. As when a Rebel hath pardon offered by his Prince, and will not accept it upon the condition of future Loyalty, he deſerves

deſerves to dye, if he had ten thouſand lives.

So when the heart hath once accepted the free grace and love of God, and afterwards falls off, and embraces this preſent World, being weary of obedience, and unwilling to exerciſe mortification and ſelf-denyal; then man is ſaid to deny the Faith, and to make Shipwrack of Faith, and of a good Conſcience.

So then the Acceptation of Gods good Word and Promiſe is True Faith, and by it the Believer obtains Righteouſneſs, even the Righteouſneſs of God which is by Faith.

And this is our Juſtification, that is not only to the forgiveneſſe of our ſins, but to a preſent Right of being the Child of God, and Heir of God, and Coheir with Jeſus Chriſt, and hath thereby the Spirit of God given unto him, which is the earneſt Evidence and Aſſurance of his Salvation, and accordingly hath Hope of the future Poſſeſſion of the Inheritance which is by Promiſe. And thus the juſt man lives by his Faith, and waits patiently upon God for the fulfilling of his word. And this his Faith ſtayes his Soul from fainting, and is unto him the Subſtance of things which are yet to come, and otherwiſe as to him do not ſubſiſt, and is unto him the Evidence of things not ſeen, and otherwiſe as to any mortal Eye, cannot be ſeen. Chap. 7. *Of Juſtification.*

Thus *Abraham* believed in God, and it was accounted unto him for Righteouſneſs, that is, *Abraham* believed in God and thereby was juſtified; for St. *Paul* alledgeth theſe words to prove the Doctrine

of Juſtification by Faith: and to account any Right to any perſon, is to juſtify that Perſon, or to have Righteouſneſs imputed to him, *Rom.* 4.6. *Gal.* 2.16. So had *Abraham* a true Right by his Faith to have a Son and a numerous Progeny, and to poſſeſs the Land of *Canaan.*

And this is our Evidence alſo, That

1. We have a Right to Heaven by Faith.
2. We hold it by Works.
3. We expect it by Hope.

So Faith is a Paſſive Act of the Will, receiving, holding and embracing Gods offer; as the Fathers that were perſwaded of the Promiſes of God, and ſaw them a far off and embraced them; as they that heard the word, and received it with joy: And to as many as received Chriſt which was the Promiſed Seed, to them gave he Power, that they ſhould be called the Sons of God. So it is a Paſſive Act of the ſame Will, to refuſe or reject what is offered, as the Text ſpeaks —— *See that ye refuſe not him that ſpeaketh from heaven.* —— *He that rejecteth me, and receiveth not my words, hath one that judgeth him,* &c. Thus the Lawyers rejected the Counſel of God againſt themſelves, and therefore accounted themſelves unworthy of Eternal Life.

Heb. 11.13.
Luc. 8.13.
Joh. 1.12.
Heb. 12.25.
Joh. 12.48.

Gods Promiſe imputes a Preſent Right to a future Bleſſing, which are two Acts of Gods will. Hence God requires an Acceptation of that preſent Right, and an Expectation of the future Bleſſing, which are two Acts of mans Will, correſpondent

Chap. 8. *Gods Promiſe.*

to

to the two Acts of Gods Will, of imputing a Preſent Right, and a future Poſſeſſion of a Bleſſing.

This is Gods Promiſſory Will, which is not at all compulſatory, but invitatory, altogether leaving us freely to our own choice. And this Acceptance is Faith, and this expectance is Hope agreeable to the will of Gods Promiſe.

Thus Gods Precept, which is the condition of his Promiſe, impoſes a preſent Band to a future obſervation of ſome Duty, as the works of love, which are two Acts of Gods Preceptory Will. Hence God requires ſubmiſſion to this preſent Band, and performance of the future Duty, which are two Acts of mans will, agreeable to the two Acts of Gods Will. Chap. 9. *God's Precept.*

This is Gods Preceptory will, and this is compulſatory, not Invitatory to leave us free to our own choice to obey, or to tranſgreſs, but legally binds us to obedience. And this obedience if freely performed, not for fear of Puniſhment, is Love, which is the fulfilling of the Law in an Evangelical way.

Gods Precepts are his Revealed Will or Word, proceeding from his Holineſs; and Gods Judgments are his revealed Will or Word, proceeding from his Anger: But Gods Promiſes are his revealed Will or Word, proceeding from his Love. This is Gods good Word, or his good Promiſe.

Therefore an Aſſent to Gods Precepts and to his Judgments, is Faith to convict a Sinner of his Tranſgreſſions, and the guilt of Puniſhment due to

him for the ſame: But an Aſſent to Gods Promiſes, and an Acceptance of them, is faith to juſtify to a preſent Right to a future Bleſſing.

Thus *Abraham*, and *Sarah*, accepted the preſent Right, and expected the future bleſſing by faith and Hope.

And ſo the faithful accept the preſent Right, and expect the future Bleſſing by *Jeſus Chriſt*, and have it by Faith and Hope.

And though we dye before we poſſeſs it: yet we dye in faith, and lye down in hope to riſe again to the poſſeſſion of Eternal Glory. For ſo the faithful are ſaid to be perſwaded of Gods promiſes, having ſeen them a far off, and imbraced them— *All theſe dyed in faith, having not yet received the full fruition of the Promiſes, and their fleſh reſted in hope to put on a glorious and bleſſed Immortality. Therefore my Dearly beloved Brethren, be ye ſtedfaſt and unmoveable, allwayes abounding in the work of the Lord, foraſmuch as ye know, that your labour is not in vain in the Lord. For Faith is the ſubſtance of things hoped for, and the evidence of things not ſeen.*

Heb. 11. 13.

Coroll. This faith is a Paſſive Act of mans Will, receiving and embracing that ſtate or condition into which Gods love puts us, to have a preſent Right to a future Reward.

Thus in making faith, the Action is on Gods part; and in taking faith, the Action is on Mans part. And this is noble and free in God to promiſe and perſwade, and in Man to be perſwaded and to receive what God gives. What can be more eaſy and

and reaſonable, then to ſay *Amen* to Gods Promiſes, only this *Fiat quod dicitur*, *Lord here I am to do whatſoever thou wilt have me to do.* Thus the Bleſſed Virgin anſwered; *Be it unto me even as thou haſt ſaid. Give Lord for thy ſervant is ready to receive*, And that with a glad heart too, to obtain ſuch rich Grace from the God of all Grace.

This is Gods drawing of us with the Cords of a Man, which makes his Yoke eaſy, and his Burden light, and all that refuſe to be perſwaded are left without all excuſe. For how often hath God ſtood at their door and knockt, how often would he have gathered them together into his congregation to be partakers of his Benefits with his faithfull People, but they would not; therefore theſe things are juſtly hid from their Eyes.

Chap. 10. *Of both Covenants.*

This is to be in Covenant with God, When Gods Sponſions are Double Acts of his Will, deviſing a preſent Right to a future Bleſſing, and Mans Reſponſions are Double Acts of mans Will, accepting this preſent Right to a future Glory. And ſo our will becomes agreeable to Gods will, touching one thing to be had of God, which makes a perfect Covenant of Grace juſtly ſo called, becauſe God was moved to make that Covenant meerly by his Grace, and becauſe the Matter of it is very gracious. So Gods Commands are Double Acts of his Will for a preſent obligation to a future duty, and mans yeeldings are double Acts of his Will, to a preſent Band to a future duty. So our Will becomes agreeable to Gods Will, touching

one Thing to be done of man, which makes a perfect Covenant of Works justly so called, because mans duty is a work, and the matter of it is Labour. For God Covenanted with *Abraham*, that he should walk before God, and be upright, and that every male of his should be Circumcised. And God covenants with us, *That we should be poor in Spirit, mourn, hunger and thirst after Righteousness, be pure in heart, merciful, meek*, &c. which is laborious.

Matth. 5.

Concl. Therefore Gods Promise is a Covenant of Grace, and Gods Precept is a Covenant of works, and Gods Judgment is a Covenant of Curses, which we unwillingly enter into, but the two former willingly.

Therefore a full Right, Interest, Claim or Title of an Inheritance to come, together with an earnest penny given and received, is the substance and evidence of that inheritance to the Heir thereof, and he is as sure if he hold his Right given, as if he actually enjoyed it.

Eph. 1.3. Therefore the Scripture saith, *We are already in heavenly places in Christ Jesus. And God hath raised us up together, and made us to set in heavenly places in Christ.*

Eph. 2.6. —*He that Believeth hath everlasting life, and I will raise him up at the last day.* —*Christ is the first fruits of them that sleep.*

Now if the first fruits be holy, then the whole Lump is holy. If Christ be the first fruits of the Resurrection to Glory, then all that are Christs, even the whole Harvest of the Faithful, shall rise to the same Glory. And therefore Christ is called the First Born from the Dead, our Elder Brother, the first

firſt Born among many Brethren; and if the firſt Born be riſen, then ſhall the ſecond and third Born, and all the Brethren that are born of the ſame God, riſe from the Dead, and be partakers of the ſame Inheritance of Glory with Chriſt their Elder Brother, in whom, and by whom they have right to be the ſons of God by the Grace of Adoption and Regeneration, as he had by Nature and Generation.

If Chriſt be the Head, then the Faithfull are the Body. And if the Head be riſen, the Body ſhall follow after. For our Fleſh is in Heaven already. And as ſure as Chriſt is in Heaven, ſo ſure ſhall we be alſo. For where he is, there we ſhall alſo be, and Chriſt is gone before to prepare a place for us, that where he is, there we might alſo be. And in his Fathers houſe there are many Manſions and Portions for all his Children. And where the Carcaſs is, thither will the Eagles be gathered together.

Application.

For Comfort and ſatisfaction to all. Godlineſs hath the Promiſe of this life, and of that which is to come. Chap. 11. *Of Comfort.*

Things to come are made Preſent, and things unſeen are made to be ſeen by Faith. God will have us to walk here by Faith, and hereafter by ſight.

Here we believe and ſee afarre off, hereafter we ſhall enjoy and ſee cleerly.

Here we know and ſee darkly as in a Glaſs, there we ſhall ſee Face to Face, and know even as we our ſelves are known.

We are ſure we are now the Sons of God, we know

know not yet what we ſhall be, but this we know, that when Chriſt ſhall appear, we ſhall appear alſo with him in Glory.

Chap. 12. *Of Priviledges by Faith.*

For look what Right Chriſt hath by Nature to the Love of his Father, who hath made him Heir of all things, The ſame in kind, though not in degree, have we by Grace in and through Jeſus Chriſt, to be the Heirs of God, and Coheirs with Chriſt Jeſus; and conſequently, as younger brothers, to Taſt of the ſame Inheritance.

By Faith we ſee and feel theſe abſent and inviſible things of God, and know the heighth, and length, and depth, and breadth of the Love of God in Chriſt Jeſus, which otherwiſe paſſeth all knowledge; For neither Eye hath ſeen, nor Ear hath heard, neither hath it entred into the heart of man to conceive, what things God hath laid up for thoſe that fear Him.

Chap. 13. *Of Aſſurance.*

Evidence and Aſſurance. Faith, and the Spirit of God, are both theſe to our Spirits.

In the exerciſe of my Prieſtly office, I have oft heard the ſad complaints of poor devout Souls for want of Aſſurance; and that they had not intereſt in Chriſt, no faith, no comfort, they could not pray, nor do any good, and God had forſaken them. And alas, what ſhould they do?

Chap. 14. *Miſerable Comforters.*

To this, unskilful men, Phyſitians of no value, miſerable comforters, ſuch as preach Chriſt out of no good will, but envy eternal happineſs to others, and would engroſs it wholly to themſelves, make many ſad anſwers. Their Eye is evil, becauſe Gods

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is good; niggardly Stewards to a Bountiful Master. Whereas they ought freely to give, as they have freely received, and dispense the misteries of Salvation with a most bountiful hand. Hard Fathers, that had rather give a Stone, then an Egge, and a Scorpion rather then a Fish, of Soure, Sullen, Ghostly, Saturnine Aspect to some, driving them into despair, calling them Reprobates, such as have no share in Gods Promises. These men are farre from our Saviours Temper, who came to seek and to save that which was lost, to call sinners to Repentance, to Preach the Gospel to the poor, Deliverance to the Captives, Recovery of sight to the blind, and to proclaim the acceptable year of the Lord. The smoking Flaxe he did not quench, and the bruised Reed he did not break; and of those that came unto him he rejected none, but invited all that were heavy laden with the burden of their sins, that they might find rest to their Souls. They have forgotten the Precept of the Apostle, *Let the same mind be in you, that was in Christ Jesus.*

On the contrary, they are fair, frolike, boon, buxome and debonair to themselves, and to such as are of their own Pharisaical Sect. They can sow pillowes under every such Elbow, and dawb with untempered morter, and Preach pleasing things to such as fill their Purses.

These can make a great gain of Godliness, can make it the fashion to move scruples, and create doubts and fears in the tender consciences of poor Creatures, teach them to whine and cry as a Wo-

man in her pangs, and call this the ſpiritual Throwes of the New-birth: but they muſt come to them to be their Midwives, and to reſolve all their doubts, and be delivered from all their fears; and thereout ſuck they no ſmall advantage.

They have ſet up an Aſſurance-office, and to them theſe Adventurers muſt come to ſecure them for their proſperous voyage to Heaven.

They can make a Fair and Market for Pardons, as well as the Papiſts by their Indulgences. 'Tis the ſame trick under a diverſe and more cleanly conveyance.

The ſame thing is done by their aſſurances, as is done by the Popiſh pardons.

They cauſe poor Souls to pin their ſalvation upon their ſleeves, to hang their hopes upon their Teachers Girdles, and make the Diſciples live or dye by the Breath of their mouths, ſtand or fall, thrive or be undone by their ſmile or frown: In a word have abſolute dependance from them.

This is to Lord indeed over mens ſoules, and yet theſe men ſhall be admired, and humbly ſought unto by Rich Preſents, and glad they can get a glance or nod from the man of God. Thus they lead along multitudes, carrying them like Pitchers by the Eares, in as much ignorance and ſecurity, as the ſubtileſt Jeſuits or any other Orders can do.

Thoſe of their ſelect flock ſhall be the elect, and never fail. Slips and frailties may be in the Babes of Grace, but come to them, and all ſhall be made up again. God ſees no ſin in them, and they are in Heaven already.

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As for others they ſhall be Reprobates and Caſtawayes, ſuch as have the Mark of the Beaſt, no ſignes of Grace nor Evidences for heaven at all.

Let the World take heed of theſe men, both amongſt us, and the Church of Rome.

But they that are the True Interpreters of Gods Word, few among thouſands, that are able to ſpeak a word of comfort in due ſeaſon to weary ſoules; Theſe can ſhew unto man his Righteouſneſs by Faith, and ſave a ſoule alive, plucking them out of the Jaws of deſpair, and to find a Ranſome for them. Chap 15. *Of reſolving of Doubts.*

What heart ſo mercileſs, that will not, having power, draw a poor Captive out of the Dungeon?

To ſuch ſoules as theſe that are thus fearful I would ſay as Chriſt did, fear not, be of good cheer, thy Faith hath ſaved thee, *Why do ye doubt, O ye of little faith?*

To theſe I ſay, they have Faith, and have an Intereſt in Chriſt; becauſe they deſire it, and do their utmoſt endeavour to pleaſe God.

And what if they feel no comfort, nor can find theſe marks men talk of, and can not pray eloquently, nor preach, is this for want of Grace? You know what the Scripture ſaith, —— *Lord, have we not taught in the ſtreets, and in thy name caſt out Devils, and done many mighty works*; yet for all this, *Depart from me, for I know you not, ye workers of Iniquity.*

Nay, their ſpirits do pray, though their tongues want utterance, and the Spirit helpeth their infir-

mities with ſighes and groans which they cannot utter.

And ſurely if they be asked, if they would part with the hopes that they have in Chriſt, they would not do it for ten thouſand Worlds.

This is their Caſe and Condition; They have lowly diſpoſitions of mind, the beſt of all; and they have melancholy tempers of Body, the worſt of all. This is the true cauſe of their ſpeaking after this manner from their ſenſe and reaſon, not from their Faith.

And as for Aſſurance, what Aſſurance would theſe men have? Would they look into Gods Book, and ſee their names written in the kingdome of Heaven; or is there any ſuch Book; or if there were, Do they look for a ſpecial Revelation? This is an unreaſonable requeſt, wherefore ſerves Faith? but to be *the ſubſtance of things hoped for, and the evidence of things not ſeen.*

If they yet urge and ſay, they feel no comfort, I anſwer. Let them be content to want the ſenſe of Comfort, Faith is all in all to ſupply all our Wants, and there is joy and comfort enough in Believing; For I believe what I feel not, what I underſtand not. I live by Faith, and not by ſenſe. I believe againſt hope, and above hope, and contrary to hope. I cannot define what Faith is: but this I can tell, that I do believe, and I know in whom I truſt; and though I know not how the grace of God comes into my heart, nor when, yet I believe that I have it; and though the Lord kill me, yet will I truſt in him.

Remember

Chap. 16. *Faith about ſenſe.*

Remember *Abraham.* The Promiſe was made to him, that he ſhould have a Son though he was old, and *Sarah* was paſt Child-bearing, inſomuch that ſhe laughed, and ſaid, *Shall Sarah which is old bear, my Lord being old alſo?* Yet *Abraham* believed, that God was faithful that had promiſed, and able to raiſe up Seed unto him, (though he knew not how) though it were out of the very ſtones. And *Sarah* believed alſo, elſe ſhe could not have conceived; but by her Faith ſhe did conceive, and the Child was the Child of Promiſe, by the mighty Power of God, above the ſtrength of Nature.

And again, when that Son was born and grown towards maturity, God commanded him to be ſlain, what hopes had *Abraham* then? Yet he ſtaggered not, but believed ſtill, and God counted it unto him for Righteouſneſs.

Thus *Job* was tempted by his Wife to truſt no more in God: *Doſt thou not ſee, how thy goods are conſumed with fire from heaven, Thy children all deſtroyed by the fall of a houſe upon their heads. And thou thy ſelf art forſaken of thy friends, and ſmitten in thy Body, art a very Dunghil upon a Dunghil, And doſt thou retain thine integrity ſtill? Wilt thou ſerve ſuch a God, that rewards his ſervants no better? Curſe God to his face and ſo dye, for 'tis to no purpoſe to ſerve him any longer.* But what ſaid *Job*, *Thou ſpeakeſt like one of the fooliſh women. Doſt thou think that we ſhall receive good at the hands of God, and not receive evil alſo? Though he kill me, yet will I truſt in him. In all this* Job *ſinned not, nor ſpake unadviſedly with his Lips, nor charged God fooliſhly.* Thus

Thus *David*, according to ſenſe, was almoſt gone, his feet had well nigh ſlipt, when he conſidered his own ſufferings and the proſperity of the ungodly, Till he went unto the Sanctuary of God, and conſidered better, and then he condemned himſelf for being ſo fooliſh and ignorant, and even as a Beaſt before God.

What think ye of Chriſt himſelf? Was he not a man of Sorrows, and acquainted with Griefs; and there was no beauty in him, and men hid their faces from him, and he was deſpiſed and rejected of men, and endured the contradiction of Sinners, and there was no ſorrow like unto his ſorrow, Did he not cry out in his Agony upon the Croſs, *My God, my God, why haſt thou forſaken me?* Was he therefore quite forſaken, becauſe he ſuffered ſuch things? Was he not the Son of God, and the Beloved of God ſtill, Though he felt no comfort for a time, while he grapled in the fearful Dark, and no Beam of comfort did ſhine upon him?

And if theſe things were done to the green-Tree, well may they be done to the dry.

If the Lord himſelf was thus ſerved, do we think to fare better then he? It is well for us, if we be as our Maſter.

When *Jonah* was in the Whales Belly, and was gone down to the bottom of the Mountains, and the Earth with her barrs was about him as he thought in the judgement of his fleſh and bloud, for ever; and the weeds of Deſpair were wrapped about his head, that he had little hope in reaſon ever to ſee the

the light of the Sun more; yet by his Faith did he raiſe up his mind to look up once more towards the holy Temple of God, and cry for Deliverance, and it was granted unto him.

St. *Paul* was in long and great diſtreſs, when he had a Thorne in the Fleſh, and the meſſenger of Satan was ſent to buffet him, who in his fierce wrath did lay ſore ſtripes upon him, which made him pray once and again, and yet he was not delivered; nevertheleſs this Anſwer was given him from God, That *his grace ſhould be ſufficient for him*: and this ſtayed his ſpirit, and kept him from Deſpair.

And what though my condition be ſad, and ſo, that I have little or no joy in this World? And what if I ſhould go mourning from my Cradle to my Grave? If it be the will of God, I will bear it. I will ſay to my ſoul, *Why art thou ſo vexed, and why is my ſpirit ſo diſquieted within me*, Put thy truſt ſtill in God, and he will cauſe every thing to work together in the end for his own glory and for the good of all ſuch as fear him. I reckon, that all the Afflictions of this life, are not worthy of the glory that ſhall be revealed.

I cannot tell the Reaſons of Gods workings, but this I am ſure, that though the wayes of God are often ſecret, yet they are alwayes juſt, and the Judge of the World muſt needs do right; and therefore he can and will do me no wrong. Here therefore I am under his hand, as the Clay is under the hands of the Potter, *Let him do with me what ſeemeth good in his own eyes.*

I am content, and count it an honor to be conformable to Chriſt in his ſufferings; and this I gather by my Faith, That if I ſuffer with him, I ſhall alſo be glorifyed with him. And therefore in my Patience I poſſeſs my ſoul ſtill, and count it good to wait upon God; though I ſee and feel no comfort, yet I will ſtay till it comes, and it will come and will not tarry; and though it never come, yet will I ſerve my God, and I know in whom I have truſted: My heart is fixed upon the ſure mercies of *David*, and there I caſt Anchor: I build my Houſe upon this Rock of Chriſt; and though the Windes do bluſter, and the Waves rage and rore horribly, yet I am ſure I ſhall not ſink under them, nor ſplit upon the Rocks of Deſpair.

Though I do ſtick deep in the Mire and Clay, and the Waves go over my head; nay, though I be trod upon as the dirt in the ſtreets: yet I have a God ſtill that owns me, and knows my ſoul in all its Adverſity, and *will never leave me nor forſake me.* Though my father and my mother forſake me, and all the comforts of this life take wings and fly away from me, yet I will go unto my God, and to the Throne of his Grace, for Grace ſufficient to help me in the time of all my need. Out of the Deep therefore will I cry unto God, and he will hear my voice, and in his due time and in his own way he will deliver me from all my fears.

When the *Iſraelites* had the Red-Sea before them, and their Enemies behind them, that there ſeemed to be no hope, but that they muſt be ſwallowed up

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one way or other; yet then they were bidden to ſtand ſtill, and ſee the ſalvation of God, who made bare his Arme, and ſtretched forth his right Arme to ſave them.

Be not therefore affrighted, O ye faithful ſoules, at the multitude and ſtrength of Temptations and miſeries here in this World: know this, that there are more with you, then are, or poſſibly can be againſt you. It is Chriſt that is your Captain, March under his Banner againſt the World, the Fleſh, and the Devil, and at laſt you ſhall be more then Conquerors, and ſhall tread Satan under every one of your feet. Chap. 16. *Counſel.*

Be not troubled for want of Aſſurance. This is your Aſſurance, That you believe in the Son of God. I demonſtrate comfort Thus,

1. God is Faithful that hath Promiſed, he can never fail.

2. Chriſt is faithful, in whom, and to whom the Promiſes are made, and he can never fail; for the Promiſe is ſure to all the Seed.

3. The Holy Ghoſt is faithful that Seals the Promiſes of God to our Souls, and he can never fail, The Spirit of promiſe to all the Seed.

4. Therefore the faithful that receive and rely upon theſe Promiſes, ſhall never fail; for they are in Chriſt the Promiſed Seed. As for fleſh and blood, though that be weak, and afflictions very grievous to it; yet let the ſpirit be but honeſt and willing, and then fear nothing. For to him that hath, though never ſo little, true faith ſhall be given; full mea-

ſure, preſſed down and running over, ſhall God give into his boſome. To him that is never wanting to himſelf, God will never be wanting. Do but deſire, and God will help, do but ſeek, and thou ſhalt find, ask and have, knock and it ſhall be opened unto thee. *If we that are evil, know how to give good things to our Children, how much more ſhall our heavenly father give good things to them that ask him.* And hath he not promiſed, that whatſoever we ſhall ask of him in the Name of his Son, he will give it us; and having given us Chriſt, how ſhall he not with him alſo give us all things that he in his wiſdome and goodneſs knows to be neceſſary for us? And having our Portion, let us therewith be content.

Look therefore Sin, Miſery and Death in the face, and Truſt in God ſtill.

Look only upon Sin, and Miſery, and Death, and Hell with the Eye of Senſe, and dye for fear and deſpair: but look with the Eye of Faith beyond all theſe at the glory that ſhall be revealed, and live for evermore.

Conſult not with fleſh and blood; for if you do, you will droop and fall: but conſult with the Spirit by Faith in Gods Promiſes, and he ſhall ſtrengthen thine heart.

I have nothing to comfort and ſatisfy me and aſſure me in life or Death, but my honeſt and faithful deſires. If I be a Hypocrite, I can have no comfort; but if I be true and upright to God, to the World, and to my own ſoul, and do all I can to pleaſe God, and to keep my Conſcience void of offence

offence towards God and towards men, though I am clothed with innumerable frailties, and imperfections, yet I am ſure God will pardon all for Chriſt his ſake; only let me be valiant and of a good courage.

And though I ſee no comfort coming to me in this life, or very little, let me not be diſheartened for this, nor judge of Gods favour by what I ſee or feel, but by what I believe and hope for; for the things which are ſeen or felt are but Temporal: but the things which are not ſeen nor felt here, are Eternal. And what I ſee not and enjoy not now by ſenſe, I do ſee and enjoy by Faith, and ſhall ſee and enjoy by ſight. And till then I content my ſelf with the ſight and fruition which I have, which is to me an Evidence and full Aſſurance of what I ſhall have.

Therefore, Deerly beloved Brethren, be ye ſtedfaſt and unmoveable, alwaies abounding in the work of the Lord, for as much as ye know that your labour ſhall never be in vain in the Lord; for faith is the ſubſtance of things hoped for, and the evidence of things not ſeen.

Amen.

6 JY 53

GAL. 3. 6.

Abraham *believed in God, and it was accounted to him for Righteouſneſs.*

EXPLICATION.

THis Apoſtle ſaith —*Righteouſneſs cometh not of the Law,* —*And the Inheritance is not of the Law, but by Promiſe, and faith in that Promiſe.* Both theſe ſayings carry the ſame ſenſe: that is, The right of an Inheritance (which is the beſt Right,) cometh not of the Law, but of Faith. And both theſe ſayings carry the ſame Reaſon, becauſe they argue the ſame Concluſion, *viz.* That a man is not Juſtified by the Law, but by Faith; For if a man be Juſtified by the Law, or if his Right of Inheritance be by the Law, then Faith is made void, and the Promiſe void: But *being juſtified by his Grace, we are made heirs to the hope of Eternal Life.* Gal. 2. 21. Gal. 3. 18. Rom. 4. 14. Tit. 3. 7.

So that to be juſtified by Faith, and to be made an heir of God, are all one in effect, or the latter is but the property or conſequent of the former. In like manner to be counted Righteous, or as in the

Text, for Faith to be counted for Righteouſneſs, is all one as to be juſtified; For St. *Paul* alledgeth theſe words to prove the Doctrine of Juſtification by Faith: and to have Right accounted to any perſon, is to juſtify that Perſon, *Rom.*4.6. *Gal.*2.16. Therefore this great ſaying, *That* Abraham *believed in God, and it was accounted to him for Righteouſneſs*, is to this effect. That *Abraham* was juſtified by his Faith.

The Subject is Juſtification.

The Points, 1. God, 2. Account, 3. Thing, 4. End.

Chap. 1. *God juſtifies.* *Rom.*8.33. *Gen.*15.6.

God the Cauſe of Juſtification: —It is God that juſtifieth, ſo the Hebrew Text; Abraham *believed in God, and he imputed it to him for Righteouſneſs.* God was the Agent that imputed Faith to *Abraham* for Righteouſneſs. St. *Paul* follows the *Septuagint*, but the ſenſe is all one. For if actually God imputed *Abrahams* Faith unto him for Righteouſneſs, then it muſt needs follow paſſively, that *Abrahams* Faith was imputed to him for Righteouſneſs.

Cap. 2. *Accounting.*

2. The Account. The Word λογίζομαι is rendred, reaſoning, concluding, numbring, reckoning, imputing.

The great Arts of counting are *Logick* and *Logiſtick.*

1. *Logick* is the counting of Sayings, according to their rations or reaſons, as they are compoſed into their Concluſions, and reſolved into their Principles.

2. *Logiſtick* is the counting of Numbers, according to their rations or rates, as they are compoſed

ſed into their Powers, and reſolved into their Roots.

And as in *Logick* the Concluſion is the effect of two Sayings rightly figured, when one of thoſe Sayings is the cauſe of that effect, and the other Saying is the reaſon or mean between the Cauſe and the Effect: So in *Logiſtick*, The Power is the Product of two Numbers rightly multiplyed, when one of thoſe two Numbers is the Root of that Power, and the other is the Rate between the Root and the Power. Both theſe Countings or Reckonings, or Reaſonings, do manifeſt the ration or Rate of a Saying to a Saying, and of a Number to a Number.

So that to Account, is to conclude by Reaſoning or Numbring; by arguing to find the Concluſion; by addition to find the Total, by Multiplication the Product, by Diviſion the Quotient.

The Word is uſed thus in ſeveral places. —*Reckon your ſelves to be dead unto ſin*, &c. Rom.6.11. —*Therefore we conclude that a man is juſtified by Faith*, Rom.3.28. —*I reckon that the ſufferings of this life, are not worthy of the glory that ſhall be revealed*, Rom.8.18. —*Accounting that God was able to raiſe him up even from the dead.* Heb.11.19. —*We ſay, that Faith was reckoned to* Abraham *for Righteouſneſs.* Rom.4.9. —*The children of the Promiſe are counted for the ſeed.* Rom.9.8. —*Now to him that worketh the reward is not counted of Grace but of Debt:* Rom.4.4.8. —*Bleſſed is the man to whom the Lord will not impute ſin.* —*If the Circumciſion keep the Righteouſneſs* (δικαιώματα the Rights of the Law) Rom.2.26. *ſhall not his uncircumciſion be counted for Circumciſion?*

Rom. 4.6. *ciſion? —But to him that worketh not, but believeth on him, that juſtifyeth the ungodly, his faith is accounted*
Rom. 4.6. *for Righteouſneſs. —— Bleſſed is the man to whom the Lord imputeth Righteouſneſs without works.*

Chap. 3. Faith. 3. The thing accounted is Faith; that is, Faith was the Reaſon, whereby God concluded *Abraham* Righteous: Faith was the Medium that inferred that Concluſion. Gods Promiſe was the Cauſe, *Abrahams* Righteouſneſs was the Effect; *Abrahams* Faith was the means that produced this Effect from
Rom. 4.13. that Cauſe. —*The Promiſe that he ſhould be the Heir of the World, was not to* Abraham *and his ſeed through the Law, but through the Righteouſneſs of Faith.* So by Faith the Promiſe became effectual.

1. This Faith was real in *Abraham*, and really im-
Rom. 4.20 puted to him for Righteouſneſs; —*he was ſtrong in Faith, giving glory to God.*

2. This Faith was his own proper Faith; elſe how could he be accounted the Father of the faithful, if the Faith accounted to him were not his own. So the Un-circumciſion which is counted for Circumciſion, is not another mans; but his own Circumciſion to whom it is accounted. And that Sin, that is imputed, or not imputed, is not another mans ſin, but his own ſin. And that Righteouſneſs, which is accounted to any man, is not the Righteouſneſs of another; but his own Righteouſneſs to whom it is accounted.

Reaſon. Becauſe, When we account or impute to any perſon any thing that is not his own but another mans, our account is not right.

4. The

4. The End, for which Faith was accounted, is Righteouſneſs. Chap. 4.

Δικαιοσύνη is of various ſignification, as is the word Δίκαιος, and the Verb δικαιόω. *Righteouſneſs.*

1. Legally it is taken for doing Right to all, or giving every one his due by Law. ---*The Innocent and Righteous ſlay thou not.* ---*He that ruleth over men muſt be Righteous:* ----Herod *feared* John Baptiſt, *knowing that he was a juſt man.* ---Zachariah *and* Elizabeth *were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs.* ---Jacob *ſaith, So ſhall my Righteouſneſs anſwer for me.* ---*Not for thy Righteouſneſs*, &c. Deut. 9. 5. *Pſ.* 45. 7. *Thou loveſt Righteouſneſs*, &c. Prov. 16. 8. *Better is a little with Righteouſneſs, then great Revennes without Right:* ---*He looked for Righteouſneſs, and behold a Cry:* ---*He hath appointed a day, in the which he will judge the World in Righteouſneſs.* ---*He that doth Righteouſneſs is Righteous.* Ex. 23. 7. 2 Sam. 23. 3. Matth. 6 20. Luc. 1. 6. Gen. 30. 33. Deut. 9. 5. Pſ. 45. 7. Prov. 16. 8. Iſ. 5. 7. Act. 17. 31.

2. Morally for kindneſs and Courteſy, Liberality and Bounty, giving more then is due by Law, through Love.——*The Righteous ſheweth mercy and giveth.* ——*The Righteous giveth and ſpareth.*—*Stand ſtill that I may reaſon with you, of all the Righteouſneſs of the Lord, which he did to you, and to your Fathers. He that hath clean hands, and a pure heart, ſhall receive the bleſſing from the Lord, and Righteouſneſs from the God of his Salvation.* ——*He hath diſperſed abroad; he hath given to the poor; his Righteouſneſs remaineth for ever.*——*Seek ye firſt the kingdome of God, and his Righteouſneſs.*——*For therein the Righteouſneſs of God* Pſ. 37. 2. Prov. 21. 26. 1 Sam. 12. 7. Pſ. 24. 4. Pſ. 112. 9. Matth 6 33. Rom. 1. 17.

is revealed from faith to faith; signifying the kindneſs of God; becauſe oppoſed in the next verſe, to
Rom. 3.21. the wrath of God.——*But now the Righteouſneſs of God, without the Law, is manifeſted.* 1. The kindneſs, as it is taken *verſ.*21,25,26. compare *Eph.*2.7. where the Apoſtle, to expreſs the ſame thing, uſeth the word χρηστότης.——*That he might ſhew the riches of his Grace, in his kindneſs towards us:* So Tit. 3.4. *After that the kindneſs and love of God appeared:* kindneſs here, is the very ſame with Righteouſneſs be-
2 Cor.9.10. fore.——*Now he that miniſtreth ſeed to the Sower*, &c. *Increaſe the fruits of your Righteouſneſs*, i. e. kindneſs in contributing to the poor Saints.——*Take heed that you do not your Almes before men:* The Right Original there, is δικαιοσύνη; ποιεῖν δικαιοσύνην properly in the New-Teſtament is to do a kindneſs. And this ſignification was familiar to the Eaſtern Greeks in *Aſia*, after
Iſ.60.21. whoſe Idiom the New Teſtament was written: But to the Weſtern Greeks in *Europe* it was more ſtrange.

Pſ.69.28. 3. Jurally for Propriety, or Right.——*Thy People ſhall be all Righteous, they ſhall inherit the Land for ever.*——*Let them be blotted out of the book of the*
Pſ.118.20. *Living, and not be written among the Righteous*, i.e. The *Iſraelites* the Righteous heirs of the Land, upon Record.——*This Gate of the Lord into which*
Gen.30.33. *the Righteous ſhall enter*, i. e. *Iſraelites*; for ſtrangers might not enter into the Temple: but remained in
Pſ.35.27. the outward Court.---*So ſhall my Righteouſneſs anſwer for me in time to come*, i. e. *all the young ſpotted cattle,*
Prov.16.8. *I have right to for my wages.*---*Let them be glad that*
Iſ.5.23. *favour my Righteouſneſs*, i. e. my Righteous Cauſe.

——*Better*

---Better is a little with Righteouſneſs, then great revenues without Right. ---Which juſtify the wicked for reward; and take away the Righteouſneſs of the Righteous from him. ---Noah *became Heir of the Righteouſneſs which is by Faith.---His faith is counted for Righteouſneſs.* ---Abraham *received the ſigne of Circumciſion, a Seal of the Righteouſneſs of the faith which he had, being uncircumciſed, that he might be the father of all them that believe*; which was no Moral Righteouſneſs, but a Jural Right of Dignity. ---*For the Promiſe that he ſhould be the Heir of the world, was not to* Abraham, *or to his ſeed through the Law, but through the righteouſneſs of Faith.* Now Promiſe, and Heir, are matter of Right: So the word Righteouſneſs ſignifies in divers places of this Epiſtle.

Heb. 11. 7. Rom. 4. 5. Rom. 4. 11. Rom. 4. 13.

Compare *Gal.* 3. 18. ---*For if the Inheritance be of the Law, it is no more of promiſe.* What is meant in one place by δικαιοσύνη, a general word for Right, the ſame is expreſſed in the other, by the ſpecial word κληρονομία, the beſt kind of Rights. Alſo to have Right by the Law, or to have the Inheritance by the Law, is the ſame in ſenſe. And then the Promiſe is fruſtrate---*For if they which be of the Law, be heirs, Faith is made voyd, and the Promiſe made of no Effect.*

Rom. 4. 14.

Chap. 5. *Right.*

The word Righteouſneſs is taken in this laſt ſenſe jurally for δίκαιον, *Jus* or Right; ſuppoſed in all Acts of Juſtice, Equity, and Righteouſneſs; oppoſed to Injuſtice, Iniquity, and Unrighteouſneſs.

For whenſoever any of theſe Acts are done to any perſon, that perſon is ſuppoſed to have ſome *Jus* or Right; otherwiſe we can do him no Injuſtice, In-

jury, or Wrong. For as where there is no Law, there is no Sin; ſo to him that hath no Right, there can be done no wrong, as to Slaves.

1 *Reaſ.* Becauſe Right, ſignifies the effect of Gods Promiſe. God promiſed a Right of Alliance, Iſſue, Inheritance; and therefore *Abraham* had a Right, Title, and Intereſt to all theſe; elſe the promiſe had been unjuſt, and of no effect.

2 *Reaſ.* Becauſe the New Teſtament ſo expreſſeth it: *Rom.* 4. 5, 6. *But to him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for Righteouſneſs: Even as* David *alſo deſcribeth the Bleſſedneſs of the man, unto whom God imputeth Righteouſneſs without Works*; So alſo in the 10, 11, 12, 13, 22, 23, 24 verſes of this Chapter.

3 *Reaſ.* Becauſe the Old Teſtament ſo expreſſeth it. *Then* *Pſ.* 106. 30, 31. *ſtood up* Phinehas, *and executed Judgment, and ſo the Plague ceaſed. And this was counted to him for Righteouſneſs to all generations for evermore.* This gave him a Right to the Fee-ſimple of the Prieſthood, to him and to his Heirs for ever; for ſo the Charter runs: *Num.* 25. 10, 11, 12. ---*And the Lord ſpake unto* Moſes *ſaying*, Phinehas *the ſon of* Eleazar *the ſon of* Aaron *the Prieſt, hath turned my wrath away from the children of* Iſrael *(while he was zealous among them) that I conſumed not the Children of* Iſrael *in my jealouſy. Wherefore, behold I give unto him my Covenant of Peace, and he ſhall have it, and his ſeed after him, even the Covenant of an everlaſting Prieſthood; becauſe he was zealous for his God, and made an atonement for the Children of* Iſrael. He had a Right to the Prieſthood before by his

his Birth; but this was a Corroboration for ever. 4 *Reaſ.*

Becauſe all Rights conſiſt in accounting, which is their Eſſence; As that the uſe, fruit, or propriety of ſuch a thing, is accounted or reckoned to ſuch a perſon, as belonging to him, and not to another.

Thus God by his Promiſe accounted to *Abraham* a Seed to be multiplied into the higher Powers of Numbers, As into Squares, Cubes, Squares of Squares, Squares of Cubes, and Cubes of Squares, *i.e.* into Tens, Hundreds, Thouſands, and hundred Thouſands, and thouſand Thouſands; till they were numberleſs as the Starres of Heaven. And the Root unto all theſe Powers, was but the Binary of *Abraham* and *Sarah*; old, dry, and dead in Body: but young and lively in Faith.

Thus the working ſervant hath Right tohis wage, by the meanes of his work. *Illuſtration.*

The Son that worketh not, hath right to his maintenance by his Birth. The firſt born Son hath right to his Inheritance by his Majority or Primogeniture.

The Believer hath no Right by Birth, nor by Works, but by Faith only; of Grace, not of Debt. This Faith is but a perſonal Act, but the right thereby is a real, permanent, and hereditary Benefit. *Rom.* 4.

Thus Right to Bleſſedneſs, was the effect; whereof Gods Promiſe was the Cauſe, and *Abrahams* Faith the means, whereby that Cauſe wrought this effect.

The ſumme is; God by his Promiſe counted to *Abraham* a Right, and accounted his Faith for a means to obtain that Right: So his Faith was ac-

counted for his Right, and his Right was accounted to him for his Faith.

Chap. 6. Bleſſedneſs.

Abrahams Rights were, Iſſue, Inheritance, and chiefly Alliance with God; therefore God is called the God of *Abraham*, which is bleſſedneſs in the Abſtract, *i. e.* Heavenly bleſſedneſs, not expreſly ſo mentioned, but contained in the Promiſe, which wiſe *Abraham* in his reaſoning well underſtood, though a farre off; and made a right reckoning of it, *accounting that God was able to raiſe from the Dead.* And that God was bountiful ſo to do, to be his exceeding great reward; every way for Iſſue, for Inheritance: but eſpecially for Eternal Life.---*For he looked for a City, which hath foundations, whoſe builder and maker is God.*——*And he deſired a better Country, then the Land of* Canaan *was; even a heavenly, and a better life then this:* For God is not a Benefactor to the Dead, while they are dead. He is not the God of the Dead, but of the Living. And therefore that he may again become to them a God, he raiſes them from the Dead unto Eternal Life; Becauſe that is the great Bleſſing which they want, and he only can give, and it is fitting only for his children to receive; and therefore he hath prepared for them a City, even *Jeruſalem* which is above, which is the Mother of us all: *Chriſt* reaſoneth juſt ſo. ---*They which ſhall be counted worthy to obtain that World, and the Reſurrection from the Dead, neither marry, nor are given in marriage; Neither can they die any more: but are equal unto the Angels, and are the children of God, being the children of the Reſurrection.* Now that the Dead

Heb. 11. 19.

Heb. 11. 10.

Heb. 11. 16.

Luc. 20. 35, 36.

Dead are raiſed, even *Moſes* ſhewed in the Buſh, when he calleth the Lord, *The God of* Abraham, *the God of* Iſaac, *and the God of* Jacob; For he is not a God of the Dead, but of the Living; for all live unto him.

Now the Title that *Abraham* had to all theſe Rights, was not his generous Birth, nor his Righteous works; but his acceptation of Faith, *Jus Fidei*, Νόμῳ πίστως *Rom.* 3. 14. δικαιοσύνη πίστως *Rom.* 4. 11, 13. δικαιοσύνη ἐκ πίστως *Rom.* 9. 30. Faith-right oppoſed to Birth-right and Work-right.

Becauſe accounting is the common *Genus* to both Juſtifying and Condemning, for Accounting is a Word larger then Juſtifying or Condemning; and therefore is the common *Genus* to them both, being acts of accounting. 5 *Reaſ.*

To Juſtify is to acquit as juſt to ſome reward. To condemn is to adjudg as ſinful to ſome Puniſhment. ---*For I will not juſtify the Wicked.* ---*The Lord will not leave him in his hand, nor condemn him when he is judged.* ---*Bleſſed is the man to whom the Lord will not impute ſin.* Ex. 23. 7. Pſ. 37. 33. Rom. 4. 8.

Becauſe *Abrahams* Tenure to hold this Right, was the obedience of the Faith by which he had that Right. 6 *Reaſ.*

Therefore he was accounted Righteous, only by his Faith; but he kept his Righteouſneſs by his Love and Duty that proceeded from his Faith, as of the offering up of his Son.

And ſo he had a full aſſurance to himſelf of his own Faith, by which he obtained ſo much Right, and

*Jac.*2.21. and by his works his Faith was made perfect. So the word *Justify*, signifies to hold as well as to have a Right.

7 *Reas.* Because, after Gods accounting *Abraham* righteous, God confirms his Right by an Oath. *Gen.* 22,16. ---*By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son; That in Blessing I will bless thee, and in multiplying I will multiply thee*, &c.

Chap. 7. *Oathes.* The effect of this was; That *Abraham* might claim that Right which he had to the Promises which God had made, and now obliged himself to the Performance. For *Juramentum* comes from *Juro*, and *Juro* from *Jus Juris*, because the right and best use of an Oath is to confirme and decide rights; for when a Right is voideable, an oath makes it immutable; and when a Right is Litigious, an Oath decides, and puts it out of question, *Heb.*6.16.

This was *Juramentum Fidelitatis*, to perform the Faith God had given by Promise: God swears Fealty to his Homager, to Dust and Ashes, to be a Protector and Benefactor unto him. Yea, when *Abraham* was dead, he was not ashamed to be called his *Heb.*11.16. God, and the God of *Isaac* and *Jacob* when dead, because he had prepared for them a City. Now the Oath of fealty is usually taken by the vassal to his Lord. A wise man may find cause to doubt, whither this be only reasonable, or no.

Note by the way; That Gods Oath was voluntary, as all Oaths should be; else all soul-Liberty is *Gen.*24.2. destroyed. ---*Put I pray thee thy hand under my thigh, and*

and I will make thee ſwear, &c. *Abraham* prayed his ſervant to ſwear; He was his ſlave born in his houſe, yet he forced him not in this. So *Jacob* to his Son *Joſeph*. *If I have found grace in thy ſight, put I pray thee thy hand under my Thigh, and deal kindly and truly with me; bury me not I pray thee in Ægypt.* Gen. 47. 29.

7 *Reaſ.* Chap. 8. *True Right.*

Becauſe *Abraham* was legally and morally Righteous before he believed the Promiſe, and yet he was not juſtifyed by that Righteouſneſs, nor by the Eſtimatory Faith which he had in God, as a great Benefactor, who was feared and worſhipped by him: but when he received the Promiſes. That Promiſory faith juſtified him, *i. e.* gave him a Title to thoſe Promiſes, of Iſſue, Inheritance, and Alliance, even before the Ceremonial work of Circumciſion fourteen yeers. Gen. 13. 14. Gen. 13. 4. Gen. 14. 15. 16.

So that he was meerly juſtified by his Faith in the Promiſes *Gen.* 15. 2. Till when, *Abraham* never made the leaſt mention of an Iſſue or Inheritance.

8 *Reaſ.*

Becauſe it is the Scope of the Apoſtle, to prove Juſtification by Faith.—*So then, they that are of Faith, are the children of faithful* Abraham. And the Scripture foreſeeing that God would juſtify the Heathen through Faith, Preached before the Goſpel unto *Abraham*, ſaying, *In thee ſhall all the Nations of the Earth be bleſſed.* So then, They that are of Faith, are bleſſed with faithful *Abraham.* Gal. 3. 7, 8.

Concl.

Therefore, What Right had *Abraham* to ſuch an Iſſue, and ſuch an Inheritance, and Alliance, more then other men, whoſe Bodies were younger and ſtronger, but only this; That ſuch an Iſſue, Inheri-

tance and Alliance was counted, and unto him for His; and his Faith was counted unto him for the Reason of it, *i. e.* for his Title to it.

So what right hath the Servant, who worketh to his wages, but only that his wages are accounted to him for His, and his work is accounted to him for the reason of it.

And what Right hath the Son that worketh not to maintenance, more then the Servant, who worketh, but only this; That maintenance is accounted to him for His; and his Birth is accounted to him for the reason of it.

And what Right hath the first born Son to his Fathers Inheritance, more then his yonger Sons, who are born to his Father as well as he, but only this; That the Inheritance is counted to him for His; and his Primogeniture or Majority is accounted to him for the reason of it, *i. e.* for his Title to it, which therefore is called his Birth-right: though that word be too wide; for it is his Primogeniture, or first Birth-right in order before the rest, which giveth unto him his Right.

And so the Believer in God, who as to God, hath neither Works nor Birth, What right hath he to Blessedness more then an unbeliever, but only this; That Blessedness is accounted His; and his Belief is accounted to him for the Reason of it, *i. e.* for his Title to Blessedness.

Hence the Apostle mentioning matter of right in *Abrahams* Case, constantly useth the Verb λογίζομαι which signifies to count. And reckoning, Ratiocination

nation, and Counting, are all one in effect in Logick and Logistick.

APPLICATION.

1. For Assurance, Evidence, and Satisfaction to all Believers, of their Right.

1. To Adoption by Grace.
2. To Remission of sins.
3. To Sanctification by the Spirit.
4. To Audience at the Throne of Grace.
5. To every ordinance of God, Baptisme, *&c.*
6. To Resurrection.
7. To Eternal Life.

1. Assurance is Gods giving his Faith to us, and we giving our Faith to him, which is our being in Covenant with God. And a mutual giving and taking of the Faith of each other, is to be made sure together. Chap. 9. *Assurance.*

2. Assurance is an Acceptation of the Act of Gods grace and pardon upon the condition of our obedience.

3. Assurance is the Acceptation of the Legacy and Gift of Eternal Life, devised to all the Faithful in Gods last Will and Testament, whereof *Jesus Christ* is the Mediator.

This Promise, Devise or Gift of Gods Testament concerning the Inheritance of Eternal Life, is made primarily to Christ, who is the promised Seed, in whom all the Promises of God are *Yea* and *Amen*, who is the Principal Heir of all things, and the faith-

ful do taſt of the ſame Inheritance by Faith, that the Promiſe might be ſure to all the Seed, who for Chriſt his ſake are made Heirs of God and Co-heirs with Chriſt, partakers of the ſame moſt precious promiſes by Grace and Adoption.

Which Promiſes are as ſure to the Adopted Sons of God by Grace, as they are to Chriſt the Eſſential Son of God by Nature.

This Act of Grace is freely made of God in and for Chriſt, in whom God is well pleaſed; in whom God hath reconciled all things to himſelf.

And this is the full and laſt unchangeable Will of God, confirmed by the Bloud of Chriſt; ſo that heaven and earth may faile: but not the leaſt Title of Gods Will and Teſtament ſhall ever fail. For the Foundation of God ſtandeth ſure, and God knoweth who are his; and all the faithful are Inſtituted written Heirs of God *ex Aſſe*, and there is no Diſinheredation or Preterition of any faithful Soul.

4. Aſſurance is Gods accounting us for righteous for our Faith, or by the means of our Faith. And if God ſo accounts us to have Right to the Kingdome of Heaven, what greater Aſſurance can there be?

Ob. The Conſcience accuſeth, therefore no Aſſurance.

Sol. The Conſcience of a Believer, doth not accuſe, nor can accuſe.

1. Becauſe God accuſeth not; and if God accuſeth not, who can? If God juſtifies, who dare condemne?

2. Becauſe

2. Becauſe the ſoul that believes, knows that ſhe believes, therefore knows that ſhe is thereby juſtified, and therefore cannot accuſe.

The Soul that lives in treſpaſſes and ſins, that Soul doth not believe; well therefore may that ſoul accuſe, and God accuſeth much more.

But the ſoul that lives not in treſpaſſes and ſins; that Soul believeth; and therefore that ſoul cannot accuſe, but excuſe, becauſe God excuſeth much more.

Say not therefore, O faithful ſoul? that thy conſcience accuſeth thee, and that thou art in the ſtate of Damnation. Nay, It is not thy Soul that can ſay thus, but it is thy Fancy, thy Paſſion, thy Humor, thy Diſtemper, thy Diſeaſe, thy Temptation. Why then ſhouldeſt thou doubt, or ſpeak unadviſedly with thy lips, or charge God ſo fooliſhly, O thou of little Faith!

Chap. 10. *Reckoning.*

To reckon Right with God. God accounts thee to be Righteous for thy Faith, or by the means of thy Faith, and they that God account Righteous, are Righteous indeed, for God judgeth righteous Judgment, and makes a true accompt; therefore we may moſt ſafely reckon with God, as God reckons by the means of our Faith: Yea, we wrong God and our ſelves, if we do not.

Our reckoning then is upon Gods Promiſes, thoſe ſure mercies to *Abraham* and his ſeed; Therefore Chriſt came to performe the mercy promiſed to our Fore-fathers, and to remember his holy Covenant. For the hope of which promiſes, the twelve Tribes

of *Israel*, even the children of the Promise, do instantly serve God day and night: and to this Promise they hope assuredly to come, upon the strongest grounds of Reasoning and accounting, that can possibly be made, even to a demonstration that cannot be denyed.

Chap. 11. *Promises.*

For all Rights that do arise from any Promise, are conveyed to the party, to whom the Promise is made by no other means, but by Faith, *i. e.* by Acceptance of the promise, and the right specified therein.

For all Promises are made effectual by Faith, by his Faith to whom the promise is made; For if he be unbelieving and refuse it, then the Promise is dead, and of one effect: but if he give Faith to it and accept it, then it binds him that made it, to perform it, and creates a Right to him that accepts it, to enjoy the benefit of it.

And the Reason is, because Acceptance formes a Promise into a Covenant, whereby there is a convening or meeting of minde unto minde, and will unto will, *viz:* the mind and will of the Receiver, to the mind and will of the Promiser. Thus the Promise, that *Abraham* should be the Heir of the World, came not to him through the Righteousness of the Law, but through the Righteousness of Faith, *i.e.* not by any Act of the Law, but by the Act of his Acceptance. For as the Promise was an Act of meer Grace on Gods part that made it: So the Acceptance was a meer Act of Faith on *Abrahams* part that received it.

Rom. 4. 13.

And

And as between God and *Abraham*, ſo is the Nature of all Promiſes, and the Aſſurances of the benefits by them.

To prove our Reckoning right.

In Ratiocination and Reckoning, there is a way to prove the Argumentation or Accompt to be free from fallacy or error, as wiſe Logicians and Arithmeticians uſe to do. 3. Chap. 12. *Proof.*

So every wiſe Chriſtian will prove his own Faith, by which he reckoneth upon his own Salvation, whither it be true or no.

And that muſt be by his Works. For Works do declare this Right to Salvation to be truly concluded and reckoned, and do juſtify that faith, by which we reckon our ſelves to be juſtified. Cap. 13. *Works.*

Note here, that Works do not make and create a Right, where there was none before: but do manifeſt the right which was before made, but concealed: My Faith doth create and make me to have a Right in Chriſt; but my Faith is a thing inviſible, ſpiritual, and concealed within my heart, I cannot ſee it, nor the World cannot ſee it, unleſs I ſhew it by the fruits thereof outwardly to God and Man. —*A man may ſay* (ſaith St. *James*) *Thou haſt Faith, and I have Works, Shew me thy faith without thy Works, and I will ſhew thee my Faith by my Works. —Know O vain man, that faith without works is dead.* *Jac.* 2. 18, &c.

Abraham was juſtified by Faith, when he embraced the Promiſes; but *Abraham* was juſtified by Works, when he offered up *Iſaac* his Son upon the Altar. *Seeſt thou how Faith wrought with his works, and*

and by works was faith made perfect: And ſo the Scripture was fulfilled, which ſaith, Abraham *believed God, and it was imputed unto him for Righteouſneſs.*

Works therefore do perfect thy Faith, and declare thy Faith to be perfect. Faith juſtifies before God, without the concurrence of works as to the meer act of Faith; but works juſtify Faith before men by their concomitancy with Faith. And though Faith gave thee a Right; yet works do demonſtrate to thy ſelf and to the World, that Faith hath been lively and operative, to give thee this Right and Intereſt in Chriſt.

Works therefore do perfect that Faith by which thou art juſtified, and Works do declare thee to be juſtified, becauſe they declare that Faith by the which thou art juſtified. Thy Faith alone doth procure that Right to be juſtified, but thy Faith alone doth not declare that Right to me, which it creates and makes to thee: But thy Faith needs works to declare and prove both to thee and me that Right, which it hath created and made to thee, for thy great comfort and ſatisfaction, and the Glory of God and praiſe of good men.

I conclude therefore that Faith, makes a Right Reckoning with God; but Works prove this Right Reckoning to be right made.

But this is not all. For as Faith is the means whereby we have a Right and Title preſent to the future Poſſeſſion of the heavenly Promiſes: So works are the means whereby we hold the Right and

and Title preſent to the future Poſſeſſion of the heavenly promiſes, that we may maintain and keep our Right, and make a Right reckoning thereof unto the end; that our Faith fail us not, and that we may not come ſhort of the heavenly Glory. —*Let us therefore fear leaſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it.* Heb.4.1. For ſome did not keep the Faith, but made ſhipwrack of it by their evil deeds; and therefore could not enter into the Temporal Reſt provided for them, becauſe of their unbelief. —*Let us therefore draw neer with a true heart in full aſſurance of Faith; having our hearts ſprinkled from an evil Conſcience, and our bodies waſhed with pure water. Let us hold faſt the Profeſſion of our Faith without wavering (for he is faithful that hath promiſed.) And let us conſider one another, and provoke one another unto Love and good works*, &c. Heb.3.ult. Heb.10.22,23, 24.

4. For comfort. Why ſhould Believers quarrel? Chap.14. Peace.

1. We have all the ſame Cauſe of Right, which is Gods Promiſe.

2. We have all the ſame Right, the effect of Gods Promiſe, Juſtification.

3. We have all the ſame means, reaſon, or Title, whereby the ſame cauſe becomes effectual for the obtaining of that Right, which is Faith. Therefore we all agree in the main, and may and ought to be comforted thereby.

How vain then and ſinful are thoſe queſtions and doubts, about the manner of Gods Promiſe, and our Right thereby, and the means of Faith, for the

conveyance of that Right unto us.

Brethren and fellow-heirs of the ſame Promiſe, have no Reaſon to fall out about the way and manner how they come by them; it is ſufficient that they are ſure of them: and God be thanked for that. Let them love one another. Unjuſtly therefore do we hate and ſeparate one from another, ſeeing we all truſt in one God for the ſame common Salvation.

Chap. 15. *Courage.* And why ſhould we be diſheartned, or doubt any more of the Truth which is ſo evident: God is Faithful which hath promiſed; our Right is ſure which is promiſed; the Means to joyn both theſe together, and give us this right is ſure, even our Faith. Therefore do but believe, do not diſpute; All things are poſſible to him that believeth. Do but accept, and ye ſhall have; Take what is offered unto you. An eaſy Yoke, A light Burden, A noble way: A rational way to be drawn by the cords of a Man; by Love, for Love. To ſuffer our ſelves to be wrought upon, and perſwaded by Love. To believe that God is; That he is a Rewarder of all ſuch as fear him; That all that will accept of this Reward, ſhall have it upon this reaſonable and eaſy condition of Faith and Repentance. That a new Life and Holineſs is a moſt pleaſant thing of its ſelf, if there were no other Reward. That if there be another Reward, it ought in reaſon, being ſo great as Eternal Life, to be enjoyed by them only that believe it, and that labour for it. That if there be no Reward; yet it is more juſt and comfortable to

hope

hope well, and live well, then to deſpair and do all wickedneſs, to the preſent hurt of our own Peace, and the Diſturbance and Ruine of others, for which they will Curſe us even in this World. And if there be a Reward, as moſt certainly there is, then theſe men ſhall be ſure to miſs it, but the Faithful cannot fail to have it; Becauſe that reward is promiſed upon the Condition of Faith, and none other. As ſure as there is a God in Heaven: ſo ſure ſhall there be a Reward in Heaven. And as ſure as there is a Chriſt: ſo ſure ſhall all they be rewarded that are in Chriſt.

As ſure as Chriſt is born the Son of God by nature and the ſpirit: ſo ſure are the faithful born the Sons of God by Grace and the Spirit. As ſure as Chriſt was the promiſed Seed: ſo ſure are the Faithful the Promiſed Seed in him, and by him. As ſure as Chriſt is the Heir of all things in himſelf, by the means of his Birth-right: ſo ſure are the Faithful, the heirs of God by the means of their Birth-right. As ſure as God hath promiſed and ſworn to Chriſt: ſo ſure hath God promiſed and ſworn to the Faithful.

This is Goſpel. God is a Spiritual Father; The Faithful are a Spiritual Seed, Spiritual Heirs of a Spiritual Inheritance.

§. For Diſtinction of Reckoners true and falſe, and of ſuch as do not Reckon at all.

Chap. 15. *Kinds of reckoning.*

1. Some make no accompt, being without God in the World, and having no Hope, ſtrangers to the Covenant of Promiſe, dead while they live.

2. Some make a falſe accompt, reckoning without Faith, Boaſting of a Right to an eſtate when they have no grounds for it: Living highly, and making a great ſhow to the World, of a portion in Heaven; when as they have nothing to truſt unto; being Hypocrites, whoſe hope ſhall periſh, and be cut off before God, Angels, and men. ——*They ſhall knock at the door, ſaying, Lord Lord open unto us; then ſhall the Maſter of the houſe anſwer and ſay unto them, I know you not whence you are.* Then ſhall they begin to ſay *We have eaten and drank in thy preſence, and thou haſt alſo taught in our ſtreets*; but he ſhall ſay, *I tell you, I know you not whence you are, Depart from me ye workers of Iniquity.* ——*Not every one that ſaith unto me Lord Lord, ſhall enter into the kingdome of Heaven; but he that doth the will of my Father which is in heaven. Many ſhall ſay unto me in that day; Lord, Lord, have we not Prophecied in thy Name? and in thy Name caſt out Divels? and in thy name done many wonderful works? And then will I profeſs unto them, I never knew you, Depart from me ye workers of Iniquity.*

Luc. 13.25, &c.

Matth. 7.21, &c.

3. Some have a true accompt made by God for them, but cannot make a true accompt for themſelves; but are hindred and puzled, being weak, and put out of their reckoning.

1. By ſchool diſtinctions without difference, and coyned niceties, oppoſitions of Sciences falſly ſo called.

2. By Pulpit marks & ſigns; the fancies of idle Brains, and multiplication of Words without knowledge.

3. By private ſcornes and Reproaches of Reprobation and Damnation, without Wit or Charity.

But

But let all ſuch poor true hearted wretches be of good cheer. They that cannot reckon for themſelves, God ſhall reckon for them, and help them to make it out. The Spirit within them ſhall cry *Abba* Father for them, and help them in all their infirmities with ſighes and groans which they cannot utter. Chriſt doth plead for their Right in Heaven, which he hath obtained for them; and knows how to have compaſſion upon the ignorant, and them that are out of the way, for that he himſelf alſo was one compaſſed with infirmities.

As a faithful and kind Steward will reckon to a poor ſervant his dues to a farthing, when he cannot reckon for himſelf: So will Chriſt do for theſe poor Creatures, and all that are Chriſts faithful Meſſengers and diſpenſers of the myſteries of Salvation. *Heb.5.2.*

The fault is in the falſe Teachers, that fright poor Souls with Hell and Damnation, Phyſicians of no value, miſerable Comforters, ſuch as cannot, or will not ſhew unto man his Righteouſneſs, nor ſave a Soul from the Pit. They are of ſuch evil Natures, and ſo full of ſpiritual Pride and Malice, that they will neither enter into Heaven themſelves, nor ſuffer others that would, by their good will. Such whoſe Eye is evil, becauſe Gods is good, and would fain have others to be in no better condition then themſelves.

4. Some make a true accompt, and are able to prove it, being ſtrong in the Faith, nothing doubting. Chap.17. *Demonſtration.*

They Demonſtrate their Aſſurance thus.

1. The Cauſe of Salvation is Gods Promiſe.
2. The Effect is Salvation its ſelf. 3. The

3. The means that makes the Cauſe to produce this effect, is their own Faith.

So in *Logick.*

The Concluſion is the effect of two Propoſitions rightly figured; whereof one is the Cauſe, and the other is the Medium or Mean between the Cauſe and the effect. The major Term in the major Propoſition is the Cauſe. The minor Term in the minor Propoſition is the Effect: And the Medium or middle Term, in both major and minor Propoſition, is the Means that produceth the Effect in the Concluſion: As thus.

A living Creature is Senſible.
A man is a living Creature, Therefore
A man is Senſible.

This laſt Propoſition is the Effect of the two former; in which Senſibility, which is the Major Term, is the Cauſe, and a man is the Effect. And a Living Creature is the Means, whereby this Cauſe produceth this Effect. For, Becauſe man is a Living Creature, Therefore he is Senſible.

So in *Logiſtick.*

The Power or Product is the Effect of two Numbers rightly multiplyed, when one of thoſe two is the root of that Power, and the other is the Rate between the Root and the Power.

As 6 is the Cauſe of 12, 12 is the Effect; and the Multiplication of the Root 2 is the Means between the Cauſe and the Effect. So Promiſes are the Cauſe of Bleſſedneſs, Bleſſedneſs is the Effect; and Faith is the Means, between the Cauſe and the Effect.

The

The ground of both theſe Reaſonings and Reckonings is this.

1. Thoſe things that agree in one Third, do agree among themſelves; as in *Logick*, As the Major and Minor agree in the Medium, therefore they agree among themſelves.

So in Logiſtick. The Multiplicand and the Product agree in the Root by the means of the Multiplication by that Root, As 6 and 12 agree together in the Root 2. by the means of the Rate or Multiplication by the Root 2. And into which they are reſolved. So Gods Promiſes, and our Salvation do agree in Faith.

2. Whatſoever is affirmed of the *Genus*, is affirmed alſo of the Species, and all that are under it. As whatſoever is affirmed of *Abraham*, the Father of the Faithful, is affirmed of all the Faithful, the children of *Abraham*. Bleſſedneſs is affirmed of *Abraham*, Therefore Bleſſedneſs is affirmed of all the Children of faithfull *Abraham*. ——*So then, All that believe, are Bleſſed with faithful* Abraham. Gal. 3. 9.

This is all the aſſurance that can be had, and this is enough by all Reaſon, to a reaſonable Creature from a Reaſonable God, that reaſons with us according to our capacities as reaſonable Creatures.

As for Revelations and Inſpirations, we may not expect them. For God will have us to live here by Faith, and not by Sight or Senſe, that muſt be hereafter.

Therefore, though I ſee, or feel no comfort; yet I have Faith, and live thereby. Though I be in the Dark Chap. 18. *Faith above Hope.*

Dark, and lie low in the Dungeon, and ſtick faſt in the Mire and Clay, and the Waters flow over me, and the weeds of Deſpair are wrapped about my head, being gone down to the bottoms of the Mountains, and the Earth with her Barrs are round about me for ever; ſo that I ſay in the Judgment of my weak fleſh, I am loſt, I have no hopes: Yea, though beſides all this, to keep me down the more, that I may be ſure never to riſe into any hopeful or comfortable condition, I ſee nothing but miſery about me, and feel it in my own perſon; and hear nothing but Scorns, Reproaches, and Condemnations; yet I believe ſtill. I hold my own. My houſe is built upon a Rock. I keep me cloſe unto my God. I ſtrengthen my ſelf in him. I ſee all, and hear all, and bear all, and ſay nothing.

I am prompted often to renounce all hope, and to curſe God and die in deteſtation of the failings of his Promiſes, becauſe he hath mocked me. And that I might not be altogether miſerable here, I am bidden to Eat and Drink, for to morrow I ſhall Die. To enjoy the good things that are preſent, and ſpeedily uſe the Creatures as in Youth. To fill my ſelf with coſtly Wine and Ointments, and let no Flowr of the Spring paſs by me. To crown my ſelf with Roſe-buds, before they be withered; not to go without my part of voluptuouſneſs, but to leave tokens of joyfulneſs in every place, for this is my Portion and Lot. For our Time is a very ſhadow that paſſeth away, and after our end there in no returning; for it is faſt ſealed, that no man cometh again

Wiſd. 2. 6.

again. We are all but of yesterday, and to morrow we shall not be.

All this I hear, but give no consent; I am content to lie still in silence, though it be without comfort, and wait upon my God; and resolve, that though he kill me, yet I will put my trust in him.

And this is Faith to believe above Hope, and contrary to Hope.

I speak nothing all this while to Hypocrites, for their hope shall perish. Hypocrisy cannot consist with faithfulness, it makes shipwrack of Faith, and of a good Conscience. The Lake that burneth with Fire and Brimstone, is the portion of Hypocrites, even the same that was provided for the Devil and his Angels, and for all them that make and love lies.

I speak nothing to profane Persons & Atheists, for these have condemned themselves.

But I speak to the plain True-hearted Believers, That between God and their own Consciences, they should fear nothing if their cause be good.

This takes off all Disputes, about the Church, about Baptisme, the Lords Supper, Faith, Justification, Merits, Infallibility, *&c.* We may all comply very well, if we hold the same Faith in the prime necessary Principles which are but few. There needs no hatred or strangeness to condemn or divide about Circumstances and Superstructures, so long as we do all agree in Fundamentals. *Chap. 19. Disputes.*

And as for Ceremonies and Forms of outward worship, the Law is a Rule to every mans Conscience,

ence, and this is the safest way to fulfil all Righteousness: But it is not safe to Divide, or Rebel, either in the Church or State; for that overthrows the unity of the Faith, and the bond of Peace.

Chap. 20. *Excuses.* This takes off all blame in God, and all excuses from our selves, and puts every man into a hopeful capacity of Salvation.

For if we be not justified to Salvation, it is not Gods fault, but our own; because we do not believe.

God hath graciously promised, but man hath ungraciously refused and rejected Gods kindness, and man hath nothing to say for himself. Let God be true, but let every man be a Lye. Our destruction is from our selves, but in God is our help. 2 Cor. 4. 4. —*But if our Gospel be hid, it is hid to them that are lost, In whom the God of this World hath blinded the minds of men which believe not, least the light of the glorious Gospel of Christ who is the Image of God, should shine unto them.*

FINIS.

2 COR. 5. 7.

For we walk by Faith, not by ſight.

INTRODUCTION.

FAith, that is the evidence of things not ſeen, abſtracts the Soul from ſenſe.

Therefore as that Faith that is ſo abſtracted from ſenſe, is counted to us for Righteouſneſs, or doth juſtifie us to Eternal life: So the ſame Faith kept by works, upholds us in our Juſtification, and makes us to walk before God, in the Practiſe of a ſpiritual life, abſtracted from all carnal and ſenſual wayes, which is our Sanctification.

For as the end is Spiritual that we aime at, and not Carnal: So the means whereby we attain to this End, are Spiritual, and not Carnal, that is Faith, and the life of Faith, not of Sight.

For the Juſt man lives by his Faith, and not by his ſight or ſenſe; and does not make haſt, but waits patiently for the Hope of Glory that ſhall be revealed: Still looking beyond this life, and forgetting theſe things which are here behind, reacheth out, and preſſeth hard to the mark of the High Calling, which is laid up for him in Chriſt Jeſus. *For we are ſaved by Hope, but hope that is ſeen is not Hope; for what a man ſeeth, why doth he yet hope for? but if we hope for that we ſee not, then do we with* Rom. 1. 17. Rom. 8. 24, 25.

Heb.11.1. *patience wait for it. —Faith is the ſubſtance of things hoped for, the evidence of things not ſeen. When I was a Child, I ſpake as a Child, I underſtood as a Child, I thought as a Child; but when I became a man, I put away childiſh things. For we now ſee through a glaſs darkly, but then face to face. Now I know in part, but then ſhall I know, even as alſo I am known.*

1 Cor.13. 10, 11.

The Subject is Walking or Living.

The Parts are Faith, Sight, or a Spiritual and a Carnal Life.

Chap. 1. *Life.* The Doctrine. A Chriſtians Life is Spiritual.

Life is,

1. Of Nature, Pure, Harmleſs, as of other living Creatures.

2. Of ſenſe, irregular, ſinful, brutiſh, irrational, Earthly.

3. Moral by practiſe of Virtue.

4. Civil, in Society, Juſtice, under Laws.

5. Spiritual, Self-denying, above Laws. Χριστιανοὶ πῶς βίοις ὑπερβαίνουσι τοὺς νόμους. Chriſtians by their Spiritual lives, come up higher then the Laws. —*Where-*

Gal.2.19. *fore then ſerveth the Law? it was added becauſe of Tranſgreſſions, 'till the ſeed ſhould come, to whom the*

1 Cor.2.15. *Promiſe was made. —The ſpiritual man judgeth all things, but he himſelf is judged of no man. —The Law*

1 Tim.8,9,10, 11. *is good if a man uſe it lawfully. Knowing this, that the Law is not made for a Righteous man, but for the Lawleſs and Diſobedient, for the ungodly and ſinners, for wholy and profane, for murderers of fathers, and murderes of mothers, for man-ſlayers, for whoremongers, for them that defile themſelves with mankind, for men-*

ſtealers

ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound Doctrine according to the glorious Goſpel of the bleſſed God committed to my truſt.

This life Sanctifies and ſpiritualizeth Nature, Senſe, Manners, and Laws. *For though we walk after the fleſh, we do not war after the fleſh. For the weapons of our warfare are not carnal, but mighty through God, for the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth its ſelf againſt the knowledg of God, and bringing into captivity every thought to the obedience of Chriſt.* 1 Cor. 10. 3, &c. —*We are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter.* Rom. 7. 6. —*Let not ſin reign therefore in your mortal bodies, that ye ſhould obey it in the luſts thereof. Neither yeild ye your members as inſtruments of unrighteouſneſs unto ſin, but yield your ſelves to God as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God; for ſin ſhall not have dominion over you, for ye are not under the Law, but under Grace.* Rom. 6. 12. 13. —*Knowing this, that our old man is Crucified with him, that the body of ſin might be deſtroyed, that from henceforth we ſhould not ſerve ſin.* Rom. 6. 6. —*I am Crucified with Chriſt, nevertheleſs I live; yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* Gal. 2. 20.

So that this life is High.

1. Above all natural ſenſual pleaſures, profits, Honors, Arts, Powers, Glories, Liberties, Beauties,

ties, Friends, Health, Strength, Peace, Orders, *&c.*

2. Above all natural ſenſual Pains, Wants, Shames, Ignorances, Weakneſſes, Diſgraces, Deformities, Enemies, Diſeaſes, Warres, Slaveries, Confuſions, *&c.*

So that I value the Pleaſures of God, and the profit of Eternal Life, and the honour of being the child of God, and the knowledge of Chriſt Jeſus, and the Power of God, and the Glory of Heaven, and the Liberty of the Goſpel, and the Beauty of Grace, and the Friendſhip of God, and of Saints and Angels, and the Health, and Peace of my Soul, infinitely above all the Pleaſures, Profits, Honors, Arts, Powers, Glories, and all the Pains, and Wants, the Shames, Ignorances, and weakneſſes, and all the miſeries of this life. —— *I glory in tribulations, and chuſe rather to ſuffer afflictions with the people of God, then to enjoy the Pleaſures of ſin which are but for a ſeaſon.* —*For whoſoever is born of God overcometh the*
1 Joh. 5. 4, 5. *World, and this is the victory that overcometh the World, even our Faith; who is he that overcometh the World, but he that believeth that Jeſus Chriſt is the*
1 Joh. 3. 9. *Son of God?* ——*Whoſoever is born of God doth not commit ſin, for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.*

3. This life regulates all Paſſions, Love, Hatred, Joy, Grief, Hope, Deſpair, Boldneſs, Fear, Anger, Revenge, *&c.* and raiſes them to Cœleſtial Objects.

4. This Life ſublimates all Faculties, Underſtanding, Will, Memory, Conſcience.

5. This

5. This Life attains to true Wisdome and Tranquility of Spirit.

By Exemption from vulgar Errors, Vices and Passions. *Lata est ad mortem via, Alienis perimus exemplis. Odi profanum vulgus & arceo.* Broad is the way that leadeth to Death. We perish if we follow evil examples. I hate the profane Rout, and all their customes of Swearing, Lying, Stealing, *&c.* and tend towards a harmony of rational Judgment and will, with sensual Apprehension, and Desire. Chap. 2. *Vulgar Errors.*

2. By universal liberty of spirit in Judgment and Will. The judgment of a Wise-man trieth all things, yet is not tied to any thing; is open and free, yet captivates its understanding to the obedience of Faith. —*The spiritual man judgeth all things, but he himself is judged of no man.* Chap. 3. *Liberty.* 1 Cor. 2. 15.

Many are deceived by approving and following customes, because they are in credit and use, without examination.

We may and must live in obedience to laws, and Customes; speak and do as the Vulgar, but not Judge as they do, but rather judge them. Powers and Laws, and Customes, may govern my hand, and my tongue, least I disturb the peace of the World, but not my Spirit: my outward, but not my inward man. Chap. 4. *Obedience.*

Behold I shew you a more excellent way, not to be Dogmatical or Magisterial in Proud Determinations, or Definitions. *Scimus nihil: opinamur verisimilia: fingunt docti magis quam nôrint.* We know little: we guess at the most likely things: learned Chap. 5. *Dogmatists.*

learned Men, fancy more then they know. There is a vain Philoſophy and oppoſitions of Sciences, falſly ſo call'd by men that are vainly pufft up with their fleſhly minds, and ſuch as dote about Queſtions, not knowing whereof they ſpake, nor whereof they do affirm.

Plato never intended to tye us to his *Idæa's*, nor *Pythagoras* to his *Numbers*, nor *Epicurus* to his *Atoms*; they only abounded in their own ſenſe to themſelves, and the ſolacing of their own ſpirits with their own Notions. Dogmatiſts are moſt Pedantick. *Socrates* was far from them, and was therefore counted the Wiſeſt man. *Cogitationes mortalium timidæ, incertæ ſunt inventiones noſtræ.* The thoughts of Mortals are fearful, and our Inventions uncertain. God knows the thoughts of Man, that they are but vain.—*If any man thinketh that he knoweth any thing, he knoweth nothing as he ought to know.*

1 Cor. 8. 2.

Who can obtrude Principles upon the World, but God himſelf, who only is to be believed? Let the obtruders of Principles agree in them if they can, and then I ſhall ſubmit.

——*Purge out therefore the old Leaven, that ye may become a new Lump.----Put off the old man, and put on the new man.* Be as white Paper, fit to receive fair Impreſſion. Be biaſſed no way, but reſpect the Truth equally; As new born Babes receive the ſincere Milk of the Word, which is able to ſave your Soules.

Be *Academicks*, and *Pyrrhonians*; for men of that Temper are never Hereticks, Fanaticks, Opiniators,

tors, Troublers of the World, as Dogmatiſts Pedantick, Magiſterial and Definitive Gnoſticks. *O homines ad ſervitutem nati!* A generation of Men born to continual Thraldome, and will not be releaſed.

Like them Men in *Plato*'s Cave, that never had knowledge but of Shadows; and if they be told of the Beauty of the Subſtances, they will not believe it: And if any offer to drag them out of the Dungeon to behold the fair Glory of the Sun, and the Truth of all things diſcovered by the light thereof, they will ſhut their eyes, and ſtrive to run back to their old darkneſs again. In Love with bondage. Violent, not hearkning to any thing wiſer then themſelves: *Malè cuncta miniſtrat impetus. Feſtina lente.* All haſte makes waſte. It is good to *try all things, and hold faſt that which is good.* ——*Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think on theſe things.* 1 Theſ. 5.21. Phil. 4.8.

3. By true eſſential ſimple Honeſty, and plainneſs of Spirit. A true, manly, generous, free, cheerful, equal, pliable Genius. A ſpirit freely good, not for fear of Puniſhment, or hope of Reward. Chap. 6. *Honeſty.*

Not only natural Innocency and goodneſs, not acquired virtue and honeſty: but High and ſtately Reſolutions of Grace and Perfection, more then Nature, Art, or Law require.——*Covet after the beſt things, and yet I ſhew you a more excellent way.* And this

Temper of down right ſimplicity, and well meaning, is the *Mercury* that points juſtly to the High-way of Grace and Glory.

The *Stoicks* aimed at this Diſpoſition, and *Epicures* more (witneſs *Seneca*, though blaſted by others of unequal Credit) to be above Want, Pain, Grief, Joy, Shame, *&c.* And ſurely they were not all ſullen, and moroſe; but very firme, grave, ſevere, as *Cato* was, and pleaſant too.

Chap. 7. *Piety and Superſtition.*

4. By Practicing true Piety.

An opinion contrary to this, prevailes in the Carnal World. As

That God is appeaſed with ſatisfactions of Penance, moved with Gifts and offerings, Delighted with the Torments and Ruins of his poor Creatures, with the Sacrifices of innocent Beaſts, and ſometimes men, as preſents to appeaſe his Wrath; affected with Auſterities, Sack-cloth, and Hair-ſhirts, Aſhes, and hard cold Stones, Macerated bodies, Wan-looks, Whining or Yelling noiſes, Cuttings, Launcings, Pilgrimages, Incenſe, Candles, Holy-waters, *&c.* as are practiced in Hermitages, and Cells.

A madneſs to flatter the Divinity with Inhumanity. To think to ſatisfy Gods Juſtice with Cruelty.

Of what nature do they judge God to be? Surely they think him ſuch a one as themſelves. And who hath required theſe things at their hands?

Is God delighted, or ever was, or ever will be, with burnt Sacrifices, with Calves of a yeer old, with Rivers of

of Oil, or the Cattel upon a thouſand Hills? or with the fruit of the Body for the ſin of the Soul? God is a Spirit, and they that worſhip him truely, muſt worſhip him in Spirit and in Truth.

The moſt noble ſervice of God, is without too much External, and Carnal ſervice. It draws the Soul into its ſelf, and raiſes it by pure contemplation to a Heavenly worſhip.

----Si Deus eſt Animus, nobis ut carmina dicunt,
Hic tibi præcipuè ſit purâ mente colendus.

Chap. 8. *Judaiſme and Heatheniſme.*

It was the humour of the *Jewes*, that knew no better, to dote upon a Material Temple, and cry out *The Temple of the Lord, The Temple of the Lord*, to be raviſhed with numerous, laborious, and coſtly Ceremonies, and the Purer ſort to ſuperadd of their own Inventions, innumerable Traditions, impoſed equally to be obſerved with thoſe that God had commanded; yea more. Thus their Religion exuberated into theſe excreſcencies and formalities, which deſtroyed the Power of Godlineſs.

God gave them a Carnal Commandment, becauſe it fitted their low Eſtate, and he kept them buſied with many chargeable ſervices to pleaſe them as children, with outward performances, ſemblable to the Heathen worſhip, and to keep them buſy from doing the ſame Devotions to the Idol Gods, to which he knew they had a great wambling: But with theſe ſervices God was never fully pleaſed. He intended farre higher Duties, unto which he led them by the hand, if they had had the wit to obſerve

it, according as the Prophets did often hint unto them. But they reſted in the Letter, and in the worke-daies, and would not underſtand what God farther intended; no not when they were ſorely ſlaſht in the Babiloniſh Captivity; nor in the time of the *Maccabees*; nor under the ſore Yoke of *Antiochus*, nor yet of the *Romans*, when the Goſpel began to dawn; nor yet in the dayes of Chriſt himſelf, and his Apoſtles, when the cleer day-ſpring from an high did viſit them, and that God did fully reveal what worſhip he meant ſhould continue for ever; and that all their rude and beggarly elements ſhould be laid aſide, as being added only becauſe of Tranſgreſſions, till the Promiſed Seed ſhould come. —*It was therefore neceſſary, that the Patterns of things in the Heavens ſhould be purified with theſe, but the heavenly things themſelves with better Sacrifices then theſe.*

Heb. 9.23.

But ſtill they ſtumbled at the Old ſtumbling-ſtone of a Temporal Covenant, eſtabliſhed upon Temporal Promiſes, and commanding Temporal Services.

And from hence many Chriſtians firſt taken from the Nation of the *Jews*, and afterwards from all the Heathen Countries, have erred exceedingly; Partly by mixing *Judaiſme*; and partly by mixing Paganiſme, with Chriſtianity, which both of them are not out of us unto this very day, although the Apoſtles made it their buſineſs, as they had then too much occaſion, to overthrow theſe two maine errors, from whence all other Hereſies have been derived,

ved, and that Christ himself did so much speak against the continuance of the Jewish way, and the Introduction of Heathenish customs, by Preaching a more Spiritual Law, and declaring Eternal Promises.

Allthough God hath winked at the Nonage of the Jews, and the Ignorance of the Gentiles; yet now God will have all men every where to aspire to perfection, and learn better things, commanded in a better Covenant, that is established upon better Promises; especially in the dayes of Adversity, when we are pinched with long and sore Warrs, with plagues of Fire and Water, and sundry kinds of Death. Chap. 9. *Christianisme.*

It is high time now for the World to grow wiser, to come off from the Vanities and Pomps of this Life, and walk highly with God in the Spiritual Exercise of Faith and Repentance.

Away then with this Loose and Carnal way of Living: This will not do. The Gospel calls for higher things.

1. This Loose and Carnal Life, will never satisfy the Conscience, nor please God.

2. This formal and outward Worship will not serve the Turne.

You must come up to the pure Gospel-way, to the life of Faith, and to the worship of the spirit, or you can never please God.

Be honest and just in your words and Actions.

Be dutiful and obedient to the Laws.

Be decent and orderly in Gods Worship.

But

But ſtill I ſhew you a more excellent way. This is to be done, and you are not to leave the other undone. For thus it becometh us after Chriſts own Example, *To fulfil all Rigteouſneſs*; To offend none, but to *give unto* Cæſar *the things which are* Cæſars, *and unto God the things which are Gods.*

APPLICATION.

I have ſet before you two wayes, Faith and Sight; Spirit and Fleſh: chooſe therefore the better part, that ſhall never be taken away from you.

1. Cheriſh the life of Nature, by Temperance, Sobriety, and Chaſtity.

2. Regulate the life of ſenſe, by Reaſon, Prudence, and Moderation.

3. Order the Moral life, by Virtue, Juſtice, Obedience, and Honeſty.

4. Maintain the Civil Life, by dutiful ſubmiſſion to Rulers, and their Laws for the publike Good.

5. Keep the Spiritual Life above all by Faith:

1. Which may Sanctify Nature, Senſe, Morality, and Laws.

2. Which may tranſcend all carnal Profits, Pleaſures, Honours, Arts, Powers, Glories, Liberties, Beauties, Friends, Health, Peace, Orders, *&c.*

3. Which may overcome all Carnal Pains, Wants, Shames, Ignorances, Weakneſſes, Diſgraces, Deformities, Enemies, Diſeaſes, Warrs, Bondage, Confuſions, *&c.*

4. Which may regulate all Paſſions, of Love, Hatred, Hope, Deſpair, Joy, Grief, *&c.*

5. Which

5. Which may ſublimate all Faculties, Underſtanding, Will, Memory, Conſcience.

6. Which may arrive at the height of true Wiſdome, Peace and Tranquillity of Minde.

1. By exemption from vulgar Errors, Vices, and Paſſions.

2. By aiming at Univerſal Liberty in Judgment and Will, ſtill ſubmitting to Faith.

3. By learning true eſſential ſimple honeſty, and plainneſs of Spirit.

4. By Practicing true Piety.

1. Free from Jewiſh worſhip.

2. Free from Heatheniſh Idolatry.

This is the high and noble way of the New Teſtament of Jeſus Chriſt, which is of the ſpirit that giveth life: not of the Letter that killeth.

Thus we overcome ſin from ruling in our mortal Bodies, that we ſhould be obedient unto the luſts thereof.

Thus we overcome the Temptations, and miſeries of the World.

Thus we overcome the Devil, and bruiſe Satan under every one of our Feet, and through Jeſus Chriſt are more then Conquerors. *And thanks be to God which giveth us this victory through Jeſus Chriſt our Lord.*

Look therefore on things Spiritual and not on things Carnal: on things Eternal, and not on things Temporal.——*For the things that are ſeen, are temporal and carnal; but the things which are not ſeen but believed are Spiritual and Eternal.* Chap. 10. Faith.

Believe

Believe your ſins are blotted out of Gods Book (for ſo they are when forſaken) Though you cannot ſee your Pardon ſealed by Gods ſpirit, by your ſenſe; yet by your Faith you may ſee it.

Believe the Peace of God & of your own Conſciences; though the ſenſe diſcern it not: yet your faith may.

Believe the Judgments of God are eſcaped, and ſhall not hurt you; though you feel preſent pain in the Fleſh, as is needful for you.

Believe the Devil is overcome; though he ſift you as the wheat is ſifted: yet Chriſt hath prayed for you, that your Faith ſhall not fail you, and his Grace ſhall be ſufficient for you.

Believe you ſhall live, though you die and ſee corruption; for you ſhall die in Faith.

This is Faith, to believe above ſenſe, above hope, and contrary to hope, & the judgment of fleſh and bloud.

This is Faith, To be preſent with God in the Spirit, though you be abſent from him in the Fleſh.

This is Faith, to rejoice in Miſery, to glory in Tribulations, to be raviſhed with Spiritual comforts, during the enjoyment of Temporal, To find Reſt in God in the midſt of Trouble, to reſt upon Gods Promiſes of Pardon and Bleſſedneſs in the midſt of Sins and Miſeries.

I will believe, though I ſee not, nor feel not any comfor: This ſhall be my joy & comfort in believing.

I will believe, though I can give no Definition nor Reaſon for my Faith.

I will live in the Spirit, though I live in the Fleſh; for I do not live after the Fleſh.

I will worship God in the Spirit, though I use a Forme and outward Ceremony.

I will Eat and Drink, and be merry in the Lord.

I will suffer patiently in the Lord.

I will Live and Die in the Lord.

Tell me not of Temptations, I know who is on my side, and will deliver me.

Tell me not of Tribulations, I know who will Save me.

Tell me not of Death and Hell, I know who will Redeem me.

Yea; He hath Delivered, He hath saved, He hath Redeemed me already.

The Forgiveness of my Sins past, present, and to come, is already present with me.

The Deliverance from all my Sufferings is already present with me.

Eternal Life and Salvation is already present with me.

I know in whom I have Trusted. Here will I fix, say the World, the Flesh or the Divel, what they will or can.

But with a Carnal Life, this Faith and Hope cannot consist. Chap. 11. Carnal m n.

Of all Tempers, these are most opposite to Faith.

1. Outward uncleanness, Rioting and Drunkenness, Chambering and Wantonness, Strife and Envy, Cursing, Damning, Oppression and Cruelty, and such like.

2. Inward Hypocrisy, Lying and Cheating, *&c.*

3. Open Rebellion, Sacriledge, Sedition and murmuring, and ſuch like.

——*The Carnal mind underſtandeth not the things of God; neither indeed can it, becauſe they are ſpiritually diſcerned.*

Thus it becometh us to Preach, and you to practice, Grace, Faith, Repentance, Patience, *&c.*

It is too Legal, to preach Laws, Duties, Curſes, Threatnings, Damnation.

The Goſpel is, Faith, Love, Hope, Joy in the Holy Ghoſt; *Grace, mercy, peace from God our Father, and from the Lord Jeſus Chriſt.*

Till we perſwade you to Faith, we ſhall never do our work, nor your work for you.

Believe only and you ſhall be ſaved, This will bring works, and duties, and mortifications, and all ſhall be pleaſing to God; and without this, nothing ſhall be pleaſing unto him; *for without Faith it is impoſſible to pleaſe God.*

Say not; You cannot underſtand this Spiritual Doctrine of the Goſpel; and this Rule is too high for you to walk by; it is too hard a Taske to lead this life of Faith.

Sol. Chap. 12. *Goſpel Eaſy.* I anſwer: It is eaſy to underſtand this Doctrine; and he that is willing, ſhall be made to know the mind of God, and to do the ſame.

It is as eaſy to underſtand this Goſpel-Precept, *Thou ſhalt not Luſt*, or *Hate*, as to underſtand this Legal Command, *Thou ſhalt not commit Adultery*; or *Thou ſhalt not Kill.*

It

It is as eaſy to underſtand, That the thoughts of the Heart, and the deſires of the Will, are to be regulated, as the words of the Tongue, or the works of the Hand.

It is as eaſy to underſtand Faith as Works, to Believe as to Live, To accept of the Covenant of Grace as of works.

As for the Myſteries of Faith in the Trinity, Incarnation, Deſcenſion, Interceſſion of Chriſt, and ſuch like. They are more eaſily and ſafely to be believed, then diſputed. And the ſpirit is given to all that Believe, that they might underſtand, and do the Will of God. That they might know the heighth, and length, and breadth, and depth of the Love of God which paſſeth all knowledg.

It is as eaſy and farre more, to hear of Grace, Mercy, and Peace; as to hear of Law, Curſes, and Damnation.

It is as eaſy to hope as fear, to rejoyce as to mourn, to be free as to be ſlaves, to walk in light as in darkneſs, To underſtand the good of the Soul as of the Body, the life to come as this life preſent.

Wiſe are we to know this World, Gain, Honor, pleaſure, *&c.* and wiſer we might be to know the World to come.

Ob. A hard ſaying, who can hear it.

Ob:

Sol. An eaſy and true ſaying, and very pleaſant, and may be heard. Yea, and *he that hath Ears to hear, let him hear*; for he may hear if he will: none ſo deaf as they that will not hear. The Charmer charmes often and wiſely, unleſs we ſtop our Ears

Sol.

with the deaf Adder, and refuſe to hear the voice of this Charmer, though he charms unto us, never ſo often, never ſo wiſely. There is a voice behind us, yea within us, which ſaies unto us, *This is the way, walk in it:* Turn from the ways of wickedneſs, paſs by them, and come not neer unto them, for fear iniquity be your Ruin; for why will ye Dye? O when will it once be!

The Sun of the Goſpel ſhines very cleerly; but the World ſhuts her eyes upon it. The *light is come into the world, but men loved darkneſs rather then light, becauſe their deeds are evil.*

The oppoſers of this heavenly way of walking with God in Faith and ſpiritual Duties, are

Chap. 13. *Formaliſts.*

1. Outward Formaliſts and Will-worſhippers, which reſt in the Letter, and in the outward work done; as in Faſts, Feaſts, Forms, Auſterities, Almes, Juſtice, Temperance, *&c.* yet there is a more excellent way to go on to perfection; —*not to draw neer to God with our Lips, but our hearts:* As the proud Phariſee that faſted twice in the Week, that made long Prayers, that paid Tithe of all that he poſſeſſed, that thanked God that he was not like other men; nor as that Publican: But the poor Publican went home to his houſe Juſtified rather then the other. And the very Publicans and Harlots ſhall enter into the Kingdome of Heaven by their Faith, when theſe Hypocrites ſhall be ſhut out.

Chap. 14. *Law-Preachers.*

2. Law-Preachers, and hearers of Curſes and Damnation. Are we Saved by the Works of the Law, or by the Faith of the Goſpel? By the works of

of the Law, no fleſh living ſhall be juſtified. What Law had the Heathens Preached unto them? They were never under the Law, they needed it not after they did believe, nor Wee. God did write in the Law in their hearts by his Spirit in the dayes of the Goſpel, and the Kingdome of Heaven is within us. The royal Law of Love, The perfect Law of Liberty, is written upon the Tables of our hearts; and this is a ſufficient Rule to bring us to Heaven.

Chap. 15. *Mockers.*

Mockers of Faith, Self-denyal, Mortification, Purity of heart, Poorneſs of Spirit, Mourning, Meekneſs, hungring and thirſting after Righteouſneſs, Mercifulneſs, Peace-making, Suffering Perſecution, Rejoycing in Perſecution, which are the ſpiritual commands of Chriſt, to which Bleſſedneſs is promiſed. Such Prophets as ſpeak of theſe things are counted Fools, and ſuch ſpiritual men eſteemed mad, by the voluptuous and Luxurious men of the World, and by the *Zenonian* Fataliſts, that depend upon abſolute Decrees, and put all to a venture.

What then remains, but that all Reaſonable men ſhould be ſatisfied with this reaſonable ſervice of Faith, which is above their Carnal Reaſon, but agreeable with all ſpiritual and Right Reaſon; and none but unreaſonable and abſurd men will deny it.

Chap. 16. *Soul-Reſolution.*

I will reſolve therefore with my ſelf, to go out of my ſelf, and truſt no longer in my Fleſh, nor in any Creature.

I will reſolve with my ſelf, to underſtand better things, and to know my ſelf more perfectly.

1. How

1. How all Sin is in my Flesh.
2. How all misery is in my Flesh.

And that this is but my outward Man, the old Man, That decayes and dies, which I am daily putting off.

3. How all Grace is in my Spirit.
4. How all Glory is in my Spirit.

And that this is the Inward Man, The new Man, That quickens and lives, which I am daily putting on.

And that therefore by my Faith I live above sin, and above Misery, and beyond them both, while in my flesh I am perplexed with them both.

What then is all this Mourning by reason of Sin, and for Afflictions here below?

Is not this the way to Heaven, though it be thus Rugged and Thorny? Is not this the Sea, and are not these the Waves, and Storms, and Rocks, and Quicksands that are therein?

But is not Christ my Pilot, and am I not safe under him? Have I not a sure Guide, that will bring me into a safe Harbour? Can I not then have a little Patience? Tis but to have a little Patience.——

Dabit Deus his quoque finem.

'Tis but standing still a while, and I shall see the Salvation of God.

Wherefore then all this a do? Wherefore do ye trouble my Spirit? I am ready not only to suffer but to dye. There is no strang thing happened unto me, but such as is common to all the faithfull, and such as happened to Christ himself. What

What though I am Tempted, Afflicted, Oppreſſed, I live ſtill. The juſt ſhall live by his Faith. My Veſſel is covered with Waves; yet ſhe bears up againſt them. My Houſe is beaten and ſhaken with winds and waves, yet it ſtands ſtill; becauſe it is founded upon a Rock.

I am fearful naturally, I do confeſs; yet by the Grace of God, I can look Sin, Miſery, and Death in the face, and truſt in God ſtill.

If I look only upon Sin, and Miſery, and Death, and Hell, alas I dye for fear: But if I look upon God and Chriſt, I live for evermore.

If I conſult with fleſh and bloud, I mourn and die: but if I conſult with the Spirit, I rejoyce and live. ——*They that live after the Fleſh, ſhall die: but they that by the ſpirit do mortify the deeds of the fleſh ſhall live.*

Qu. Do we then live by Faith, or by Senſe? Spiritually, or Carnally?

Anſ. If we ſay we live by Faith, and by the Spirit, I ſay then, what means this lowing and bleating of the Beaſts that I hear?

Unde Luctus & Planctus. Where is all this howling, and Lamentation? Why all this Deſpairing and Doubting? O we of little Faith! *A voice in* Ramah *is heard, bitter Lamentation,* Rachel *mourning for her children, and refuſeth to be comforted, becauſe they are not.*

But is Chriſts Church a Widdow, hath ſhe not a Husband? is ſhe an Orphan, and hath ſhe not a Father? Is ſhe a ſtranger, and hath ſhe not a Protector?

tector? Surely she is the Spouse and Daughter of Christ and no stranger; therefore God will take care and charge of her, and do for her abundantly above all that she is able to aske or think. Doth God take care for Oxen, and for the Birds of the Air, and for the Lillies of the Field? and shall he not much more take care for us, O we of little Faith?

Let me alone therefore, and trouble me no more from henceforth, with idle Questions or direful Curses. I have a God to trust to. I have nothing to do with you, O ye subtil, O ye uncharitable ones! O my Soul strengthen thou thy self in thy God alone, it is good for me to wait upon my God, and to keep my self close to the Rock of my Salvation.

Why, Have I not found his Goodness all along, and should I doubt now? Have I served so good a Master, and now should I leave him?

Why, how, and by whom have I lived all this while under all sorrows?

And how do I live still?

And how do I hope to live hereafter?

And how do I hope to live for evermore? but by my Faith in Gods Promises.

I am not exactly Righteous, therefore I cannot live by my works; but I am willing to work Righteousness, and by the Grace of God I shall be accepted and live by Faith.

CONCLUSION.

The Doctrine of Faith is ſufficiently known, that thereby we are Juſtified, Regenerated, Adopted, Incorporated into Chriſts Church, Elected, Sanctified, Aſſured, and ſhall be raiſed up from the dead, and live in glory everlaſtingly.

But who are the true Believers, is not ſo ſufficiently known; and it is hard to know.

All will profeſs their Faith, but how do they prove it? All will reckon upon Salvation, but how do they prove their Reckoning?

Here lies the main Point, that men ſhould not deceive themſelves.

Profeſſors enough, Teachers many; but how true God knows, and they themſelves do not know for want of Trial of themſelves. 2 *Cor.* 13. 5.

Well therefore, ſaid the Apoſtle, *Examine your ſelves, whither ye be in the Faith; prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates.*

I take great care upon This.

I find high Pretenders to Faith, and to the Spirit, and mighty zealots in all duties of Devotion; but I find alſo, that they are not honeſt, but Lyars, Cheaters, Malicious, Proud, Boaſters, Rebellious, Sacrilegious, Extortioners, Lovers of themſelves, Luxurious, Covetous, and the greateſt Troublers of the World. I do not ſay Swearers, nor open Drunkards, *&c.* Chap. 17. *Pretenders.*

I wiſh theſe men to examine themſelves better, and know themſelves to be Hypocrites.

For God and the World know them ſo to be; for they daily rob God in Tithes, and offerings, and his Prieſts of honor and reſpect. They rob the King of Tributes and Cuſtomes, and of Honour and Obedience.

They do cheat and forſwear to the ruin of their neighbours, none more.

Now ſhall ſuch a Faith ſave them? It muſt be no other then a dead Faith; Becauſe they are Hypocrites, and do no good works, therefore they have made ſhipwrack of a true Faith, and of a good Conſcience.

2. I find ordinary Profeſſors of Faith, formal enough, Cuſtomary hearers and Worſhippers and juſt men: But they are not zealous, but they are not ſober and temperate, but they are curſers and ſwearers, I do not ſay they are Lyars.

I wiſh heartily theſe men would examine themſelves better; They are in a good way, and are almoſt, but not all together good Chriſtians.

They are too luke-warm and formal. They muſt ſtir up themſelves more, or elſe they will come ſhort of true Faith.

3. I find ſome that are cloſe and private, and make little open ſhew of any Religion to the World. Being no comers to Church, no Readers, nor Prayers at home, regard no Laws nor Magiſtrates nor Miniſters: But keep to their ſhops and employments, greedily groveling upon the World and minding no divine Deity.

I

I wiſh theſe men would examine themſelves better, and awaken out of their ſottiſh condition. For they can have no grounds to build any ſolid comforts to themſelves: but are as it were, without God in the World.

4. I finde ſome that are open and profane Ranters, Curſers, Swearers, Drunkards, Fighters, Revellers, and ſlighters of all Religion, Laws, and Authorities, unprofitable burdens of the Earth, conſumers of the precious things put forth by the Sun, and of the precious things put forth by the Moon; the enemies and ſhame of Mankind, and to their own Bodies and Souls.

I wiſh theſe men would better conſider, bethink themſelves, and examine in what a fearful and hopeleſs condition they are in with God and Man.

For their Actions ſtink in the noſtrils of God, and he will blaſt them with the breath of his diſpleaſure; For there is no comfort nor ſafety in their Actions being inhumane and barbarous. A modeſt man that comes into their company, and hears their roarings, yellings, blaſphemies, and lewd ſpeeches, and ſees their antike Garbs and monſtrous behaviour, thinks himſelf in the Suburbs of Hell, or rather in the Court of *Beelzebub*.

Therefore theſe men of all men, have the leaſt hopes of any reward in this World, or in the World to come. For if there be any Dignities, Offices, or Trades to manage, they are moſt unfit for them. Nor can the Gates of honor without great injury, lye open to theſe men, who defile their families, and

ſhame and undoe the Nation. And if there be any Reward in Heaven, they are ſure never to come there; and if there be none, they are unworthy to be rewarded here.

So that they are the very ſcum and droſs of the World; and it had been better for them if they had never been born, or been like the untimely fruit of a Woman, that had never ſeen the Sun.

Qu. Who then are they that are in the Faith, or have Faith, or are in Chriſt, and no Reprobates.

Anſw. Onely they that work Righteouſneſs, and ſo ſhew their Faith by their Works, being truly honeſt and juſt to God and Men.

It is hard for the World to know a true Believer from a falſe; becauſe of Hypocriſy. A vizard and Diſguiſe of Religion, may cover black Deeds; fair Speeches, looks and actions, may almoſt deceive the very Elect.

But 'tis eaſy for a man to know himſelf, whither he be a Hypocrite or no, if he will but try. St. *Paul* ſaith, *I know nothing by my ſelf.* If there had been any thing he might have known it.——*Thine own heart knoweth, that thou thy ſelf haſt curſed others. So thine own heart knoweth whither thou believeſt or diſſembleſt.* ——*Who knoweth the things of a Man, ſave the ſpirit of man which is in him.* ——*The King ſaid to* Shimei; *Thou knoweſt all the wickedneſs, which thine heart is privy to.*

1 *Cor.* 4. 4.
Eccleſ. 7. 22.
1 *Cor.* 2. 11.
1 *King.* 2. 44.

Ob. Say not as the vulgar do, to abuſe the Scripture and themſelves.——*The heart of man is deceitful and Deſperately wicked, and who can know it?*

Jer. 17. 9.

I,

I, who indeed beſides God and your ſelves? No man living can, you carry it ſo cunningly. It is an eaſy matter to cheat the World, but it is not ſo eaſy to cheat God, or your own conſciences. God is not a man that he ſhould be mocked, neither is he the ſon of man that he ſhould be deceived; and the conſcience is Gods vicegerent, a faithful Regiſter, a witneſs that will ſpeak the truth, the whole Truth, and nothing but the Truth, one day. *Anſw.*

You need not therefore, be ignorant of your ſelves, nor cheat your ſelves unleſs you will.

You are willing to be deceived; therefore you are deceived; it is your own fault.

Never tell me you cannot tell your own heart, you may tell it well enough, if you would examine it. The Soul hath a faculty, not only to know, but to know what ſhe knows, and to reflect upon her own Actions.

I can tell I hope very well, whither I be honeſt or no; I, and no body elſe can tell but I, if I be cunning to hide diſhoneſty from them. But yet they may at laſt find me out, 'tis a thouſand to one elſe, if they live long enough by me, and try me much, and mark me well. There is nothing ſo ſecret, but at laſt it ſhall be revealed; and that which is done in Cloſets, ſhall be ſhewen upon the houſe tops.

What do men think that are Hypocrites?

Alas, it is a poor ſilly buſineſs.

If there be a God, as there is, he muſt know all; and if there ſhould chance to be a Heaven as there will be, they ſhall be ſure to be ſhut out. They had

as

as good put off their vizard, and lay aſide their painted veil, and ſpeak and do plainly, and be at open defiance with God, and never make mention of his name within their mouths; for their labour is in vain to Preach of him, and Pray to him, in whom they believe nothing at all.

The humour of theſe men is very ſtrange to take ſuch pains to no purpoſe at all.

Yea, but they have worldly ends thereby, to be counted Religious, that they get Riches and Honour.

Very well, then they have their Reward: but 'tis a poor one; yet it is ſuch as they like, much good it cannot do them, nay, much harm will accrue thereby.

1. For God will condemne them much more.

2. Men will not love them, though they may fear them. Men count them as they are, falſe; and ſcorne them in their hearts for their baſeneſs.

3. They muſt ſhortly Dye, and then to what purpoſe is all this cloſeneſs, plotting and contriving to get a little Pelfe together, and to be revenged, and have their Wills; for ſhortly their Enemies, and thoſe they have oppreſſed, will dance upon their graves, their Names ſhall ſtink and rot; and their own ſeed, if not ſtrangers, throw away what they have unjuſtly gotten.

Is it not far better and ſafer to be plain and down right honeſt? And then

Amongſt good men a man ſhall be ſure to be beloved, and God will certainly reward him.

Beloved,

Beloved, bethink your ſelves, and be as you profeſs and ſeem to be.

Here are Sermons, Prayers, Communions, Bibles, and other good Books. What then? Will this do the work to uſe all theſe?

One thing is wanting, and then all is done. Hear Pray, Receive, Read, give Almes, *&c.* in ſincerity, and humility.

What is it to be a great Talker of God; and with God, in Preaching, Praying, *&c.* when the heart is not right with God all this while?

What is it to be a great Diſputer, and Contender for Religion, and the Ceremonies thereof, only to get applauſe and profit thereby?

What will all this availe at the hour of Death, or at the Day of Judgment?

At the hour of Death, they ſay, they care not; they muſt, and they can but dye.

At the day of Judgment, they paſs not for that; for they believe no ſuch thing. Let them but alone till that Day, and they ſhall do well enough, they will venture that.

Well then, if it be ſo; let them go as they are, and Gods Vengeance will go along with them; and for ever, deſpair of Gods Mercies: Let them enjoy this World, no wiſe man will envy them.

They are left to themſelves. They that are wilful, let them be wilful ſtill.

Many ſay, they know no better. *Ob:*

There are many things they might know, if they had a mind to know: but theſe men revel away all *Anſ.* their

their Time, and never regard to know any thing that is good.

Who can pretend ignorance, that there is a God? and that he ſhould do as he would be done by? Not one: For theſe are Common Principles.

And as for Conſequences, men might eaſily make them, if they would take the pains, upon ſeveral occaſions in life. As to ſay, when they diſſemble, How do I look when I Lye? Do I not hide falſehood under my Tongue, and is there not a Lie in my right hand? Do I ſpend vaſt Sums upon vanity of Apparel and Riotous living, and ſhould I grutch to pay the Miniſter his ſmall dues, or to give a little to the Poor. No man but might ſay and do theſe things, and ſuch as theſe, whenſoever occaſion is offered in his buſineſs amongſt men: But men ſleep or Pot away their dayes, and forget all goodneſs, and in a moment they go down to the Grave, and Rottenneſs takes faſt hold upon them.

In a Word, for there is no end of writing Books upon ſuch Subjects, to informe and rebuke all men at all times, as they have need, for all their wild Extravagancies: Let us hear all in a little. *Fear God and keep his Commandments: keep Faith, and a good Conſcience*: yet more briefly. *Love is the fulfilling of all Gods Commandements.*

FINIS.

An APPENDIX *for* PEACE.

Transition.

I Have in my former Diſcourſes endeavoured to ſatisfy and comfort weak, fearful, and melancholy ſpirits, who though they have true Faith; yet by reaſon of their own Diſtempers within, and the Temptations without, complain for want of that Faith and Aſſurance which they have already.

1. It remains that I ſhould farther put on to ſatisfy, concerning Children that dye, before they attain to Faith or the uſe of Reaſon, in what condition their ſouls are in.

2. As alſo concerning Innocents and Fools, that all their life long are ſuſpended from the uſe of Reaſon.

3. As alſo concerning Mad-men, who, after the Exerciſe of Reaſon, have been deprived thereof for ever; or have loſt it for a time, and then recovered it, and loſt it again.

4. As alſo of them that periſh by Fire or Water or dye ſuddenly by any other accident.

5. As alſo concerning them, that in their health of Body, enjoy health of mind: but when Sickneſſes have violently ſeized upon their Bodies, their Souls have loſt all ſober uſe of underſtanding, will, or memory to the outward appearance; only the Fancy

abounds with abſurd *Idæas*, and repreſentations of things never acted by them, or ſometimes by any other. And thence proceed expreſſions of Blaſphemy, Uncleanneſs, Nonſenſe, to the great trouble and amazement of their weak friends, eſpecially if they chance never to recover their wits again.

6. And laſtly concerning thoſe honeſt Heathens that have excelled in virtue, and the fear of God; either upon the ſtock of natural knowledge and their own practice: or ſome farther ſecret Revelation that God hath made unto them, In what ſtate or condition their Souls may be thought to be in.

And theſe are all the caſes of doubt that I can think on upon this preſent Subject.

To theſe I ſhall ſtrive to give a modeſt anſwer with ſubmiſſion to better Judgments, being farr from a Magiſterial Spirit of abſolute Determination in any thing, ſave what God hath moſt cleerly revealed to all.

Chap. 1. 1. I ſay then as to the firſt Caſe of Infants that dye in that eſtate. I think their ſouls are in a very ſafe condition.

Reaſon. And the reaſon is from Gods infinite juſtice as well as Grace. That though their Fathers have eaten ſown Grapes, yet they their childrens teeth ſhall not be ſet on edge. They muſt dye, becauſe they are the children of the firſt *Adam* by Nature, that brought in death by his Sin, which is the wages thereof: But they ſhall not dye everlaſtingly, becauſe they are the children of the Second *Adam*, by Grace that brought in life everlaſting; by his Righteouſneſs which is the Reward thereof. As

As for their actual non-ſtipulation, ſuch as is required in ordinary Covenants, and in the Covenant of Grace, I ſuppoſe their incapacity which God puts them, in of ſuch Stipulation for want of Power to uſe Reaſon, ſhall not render them incapable of the Grace of God to excuſe them by extraordinary favour, for what they could not help.

For notwithſtanding the impoſſibility of actual acceptation of their Will; yet probably God may convey that Grace unto them, which he hath promiſed to the faithful, and their Seed: though at preſent they do not know it, yet hereafter they ſhall know it, to their great admiration of that Grace, that brought them unto Glory.

And what ſhould hinder them from being ſuſceptible of the benefit of Gods Promiſes, although they underſtand not Faith. For are they not innocent? and will God condemn the innocent, as he doth the wicked? ſhall not the Judge of all the World do right? This be farre from God to judge unrighteous Judgment, and this be far from us to think of God after ſuch a faſhion.

Are not Infants free from all love of the World, or malicious wilfulneſs to put by Grace, or to grieve the Spirit of God, whereby they are ſealed unto the day of their Redemption?

And is it not an exuberancy of Love, and ſuch as becomes the God of Love, to help thoſe poor creatures that cannot help themſelves? And can he in Juſtice create ſuch innumerable and helpleſs Souls, and give them but a ſhort life, without all know-

ledge or ſenſe of pleaſure, on purpoſe to damn them to everlaſting pain, and make them fuel for Hell-fire; only to ſhew what he can do! Certainly Gods thoughts are not like mans thoughts, ſo cruel; neither are his wayes like mans wayes, ſo unjuſt: But they are of a better faſhion; neither may we think God to be ſuch a one as our ſelves.

Chap. 2. Secondly concerning Innocents and Fools, that have lived long, and yet never attained to the uſe of a Rational Soul, I think theſe are more miſerable wretches then children that dyed in their Infancy; but not more ſinful: but both are alike innocent and harmleſs before God. That ſtained condition, that they, as Sons of Traitors are in by Law, that have forfeited their Eſtates, is a ſufficient puniſhment for this World, by Grace they are moſt certainly free from the puniſhment of the next World. For theſe poor Lambs what have they done? that never were in a capacity ſo much as to will good or bad. And 'tis a true ſaying; *Nihil ardet in inferno, niſi propria voluntas.* Nothing ſuffers in Hell, but the ſinful Will.

Chap. 3. What does Baptiſme conſign, but an Ablution from Original Sin, and a Death to all Sin, and a life to Righteouſneſs, and thereby exemption from the ſtate of Damnation to the ſtate of Salvation; and that to Infants as well as others, that are Baptized with water: and if not Baptized it was none of their fault. And whither outwardly Baptized or no, what can hinder the Inward Baptiſme of the Spirit, to them if they Dye preſently before or after Baptiſme,

tiſme; or to others, if they live long to believe and keep that Faith in which they were Baptized: except they make Shipwrack both of Faith and a good Conſcience, by breaking the Vow and Promiſe made by them.

None can deny but the Spirit of God is free as the Wind, to blow where, and when, and how it liſteth; and who ſo fit objects to receive the gifts of his Grace for life Eternal, as theſe poor Creatures that are ſo miſerable, as not ſo much as to enjoy the comforts of this life Temporal? Do not Rights belong to Children and Fools by Law, but Grace gives Rights above and contrary to Law: Eſpecially the Grace of God, which is ſo Gracious, that our ſhallow underſtandings and ſtammering Tongues, are not able to apprehend and expreſs it.

I will therefore ſtand ſtill, admire and hold my peace, when I cannot fathom his Infinite Mercy.

3. Thirdly, Concerning Mad-men, who have had Reaſon and Faith, and afterwards without their own fault, have loſt the uſe of both; at leaſt *Quoad nos*, to outward appearance, either wholly, or for a certain time, or times coming and going, I am as favourable to judge of them, as I did for Infants and Fools. Chap. 4. *Untimely End.*

I know well, God is favourable, and his Royal Laws moſt favourable, and to be moſt favourably interpreted (as good men will allow their own Laws to be) And therefore it becomes me and all men, to come as neer unto God for kindneſs as we may, and it is moſt ſafe ſo to do.

I ſay then, as favourably as I can, thus: As they have had Reaſon and Faith before their diſtraction; ſo they have them ſtill under their Diſtraction. The Habits they retain, the Acts they cannot ſhew. It is all alike to God, though not to us. He knows what the Inward Man is; though we do not, but by the expreſſions of the Outward Man to gueſs only.

Chap. 5. *Untimely ends.*

4. Fourthly, Concerning ſuch as have been underſtanding and faithful both, and fruitful in Wiſdome and Goodneſs; and yet have ſuddenly periſhed by Fire, or Water, or the Sword, or any other fatal Contingency, I anſwer, I do not judge amiſs of their Souls at all for the grievous miſery that hath happened unto them: No, not if they have in their Paſſion, or Provocation of uncharitable Cenſures, thruſt out their own Souls out of their Bodies, ſuppoſing they were ſuch as conſtantly feared God before.

They have not loſt the life of their Souls, though they have loſt the life of their Bodies; they have not loſt an Eternal, though they have loſt a Temporal life.

All theſe Changes and Chances of a long Life or a ſhort, of a natural or violent Death, of a Single or a Married life, of Poverty or Riches, of Beauty or Deformity, of Ignorance or Learning, *&c.* are nothing to the farthering or hindering of the ſtate of a Bleſſed Eternity.

Chap. 6. *Sick men diſtracted.*

5. Fiftly, Concerning them, that in their health of Body have enjoyed health of minde, with Faith and a good Conſcience; but afterwards have been diſtracted, by violent Diſeaſes and never recovered: But

But (as other Madmen, that walk abroad, or are ſhut up, as otherwiſe healthy and ſtrong) they do talk not only idly and fantaſtically, but wickedly and profanely, and act altogether ragingly.

I am not afraid to anſwer, that notwithſtanding all theſe things have happened unto them through Gods Providence, againſt their own Wills; yet their Souls are in as good and as ſafe a condition, as ever they were before.

Obj. Chap. 7. Maleſactors.

But what will you ſay (may ſome object) of them, that for and by the guilt of ſome grievous Sins, as Murder, Rebellion, *&c.* or for ſome grievous Miſery, as Love, Want, loſs of Children, *&c.* have fallen Sick, and loſt their Wits withal, 'till they have dyed either by meer ſickneſs, or by laying violent hands upon themſelves?

I anſwer, And what will you ſay, that make this objection, or what can any man ſay of theſe men whither they repented or no, between the Bridge and the Water? or of God, whither his wayes be not often ſecret, but alwayes juſt?

And whither, think you, is ſafeſt, for me to ſay they are damned, or to hope the beſt; that by the favour of God, puniſhing them here, they may be ſpared hereafter?

If you can give a better Judgment then I in this Caſe, then do. I leave them to that God that made them, who is infinitely juſt and good, and knows how to relieve the weak. And hope the beſt.

'Tis dangerous to walk upon the Ridges of headlong and ſlippery Places, as the Tops of Towres and ſteep Rocks, or Brinks of deep Waters. 6. Sixth-

Chap. 9. *Heathens.*

6. Sixthly and laſtly, There is one Caſe more, and it is as much as I can think of, concerning thoſe honeſt Heathens, that have excelled in virtue, and the fear of God; though never Circumciſed to the Jewiſh Law, nor Baptized to the Chriſtian Goſpel: but only for ought we know, have grown good upon the Stock of Natural Light, or ſome ſecret ſupernatural Illumination, in what ſtate or Condition their Souls may be thought to be in.

I anſwer as well as I can. That their Creed is to believe, that God is; and that he is a rewarder of all ſuch as diligently ſeek him. And ſo they came to God, and whither he rejected them after they came to him as well as they could, let the wiſe judge.

Chap. 9. *Jewes.*

If then they do believe that God was a Rewarder, then there is no Reward but in Chriſt: And what did the Jewes know cleerly of Chriſt, or of the Reſurrection; were they therefore damned? They had a dark Diſpenſation of Reſemblances of Heavenly things by the Patterns of Earthly Ceremonies and Promiſes, and theſe a darker, by natural light and impulſe. If Spiritual and Eternal things were generally hinted unto them, and they walked according to what they knew, as the beſt Jews did; God will require no more at the hands of the Jew or Gentile then what he hath given them. The one ſhall be judged by that Law they had in Tables, and the other by that Law they had in their hearts, and the Chriſtians by that Spiritual Law of the Goſpel, the Perfection of both the former.

And God will have all men every where to repent,

pent, and in every Nation, and at all times, they that fear God and worſhip him, and do juſtly as well as they can, ſhall be accepted of him.

And whatever their condition be, which yet we have no cauſe to judge damnable, they ſhall moſt certainly riſe up in Judgement againſt them, that know more and do leſs.

Let me add now certain Reaſons applyable to the ſeveral Caſes of the Perſons before ſpecified.

Chap. 10. *A good Life denominates Juſt.*

A former life well led in the uſe of Reaſon and Faith, is ſufficient to denominate that Perſon Righteous, that afterwards did fall into Frenzy, or into a Lethargy or Apoplexie, or any other ſtupifying, or diſtracting Diſeaſe to his dying houre, as alſo into a Pit, or into Fire or Water, or any other danger never to be eſcaped. Nor can the Principles and Seeds of Moral or Divine Virtues, be rooted out of the Soul by the violence or permanence of any bodily Diſtemper, or by any ſudden deadly chance whatſoever.

The Reaſon of this Reaſon may be, becauſe the Body is but the Organ of the Soul, and that very weak and dull, whereby it may operate in this World; and therefore the indiſpoſition that is, is of the Inſtrument only, and not of the rational and ſanctified Spirit, which is untouched all this while, and when the Body fails can work better without it, 'till it be Spiritualized, and fitted for the mind to act by for ever in the World to come.

2. Beſides, All Spirits of good men made perfect, or not made perfect, out of the Body, or in the Body; in this World, or in the World to come, have

communion with God ſtill, and with the whole Church which is the Body of Chriſt the Head; and therefore ſafe with the Father of the Spirits of all fleſh before, in, and after all bodily diſcompoſures.

3. Conſider farther, That a Diſeaſe may, and can kill the Body; ſo can Poyſon, a Sword, a Fly, and other accidents of all ſorts: But nothing can hurt or kill the Soul but Sin. Fear not therefore that that can kill the Body, and go no farther; but fear that that can deſtroy both Body and Soul in Hell-fire, which is living and dying in Sin, I ſay, Fear that.

Chap. 11. *Idle Words or Actions.*

As for idle or profane Words or Actions, ſpoken or done by children, fools, or madmen in Sickneſs, or out of Sickneſs, They ought not in the leaſt to be cenſured for them, as guilty of ſuch words or actions.

4. Becauſe when a Man falls into an eſtate or condition which he could not help, and in which he cannot deliberate, nor chooſe at all, Thoſe Words or Deeds that are ſpoken or done by him during that ſtate or condition, they are none of his.

Chap. 12. *Cenſures.*

Therefore theſe miſerable Perſons are never cenſured by any Laws for ought they ſay or do, though never ſo irregular; Becauſe it is not in their Power to help this infirmity at all: and in the judgment of the Law, they have no will, becauſe they cannot uſe any. And they are already too miſerable from the hand of God, and that's Puniſhment enough to free them from the hands of Men.

He that knows not what he ſayes or does, is next to him that is Innocent. They that cannot deliberate or chooſe, are neither good nor bad.

Ignorance

Ignorance involuntary and invincible, muſt needs excuſe; becauſe the Law ſayes, *Errantis nulla voluntas, nullus Conſenſus*, Ignorants have no Will, conſent not, diſcerne not; therefore they are not Criminal, for none can ſin without, or againſt his Will, as none can do good without or againſt his Will.

Thus Children born blind, dumb, deaf, lame, *&c.* muſt not be upbraided for their miſery; for that is a reproach to their maker, cannot be upbraided for their ſin. Their tender Age preſerves their Innocence, they are yet white Paper, and cannot be ſullied with the World, the Fleſh, or the Devil.

In like manner any ſickneſs, or any other diſaſter that takes away the Wits, or the Life; and comes not by our fault (theſe things being out of our Power,) they keep the Innocent party from being polluted.

When therefore ſuch poor Innocent Souls, are ſurprized by the hand of God, lying ſo ſore upon them as to bereave them of their Senſe or Life: alas! they are to be pityed, not condemned; for why, much evil have they ſuffered, but what evil have they done?

What if they talk idly or filthily, or rave and take on furiouſly? We well know, that in ſleep, when men are in their health and wits, the fancy is awake and very idle, which occaſions talking and doing agreeable to that idle fancy in them that dream, and talk, and walk in their ſleep. Chap. 13. *Sleep and walking.*

So likewiſe in Sickneſs and Diſtraction withall, the fancy is heigthened to ſtir more, then in Health and Sobriety, which occaſions words and deeds, both agreeable to ſuch a diſturbed fancy.

Now if the Body be awake and not overcharged with wild vapours flying up into the Head, then the Soul can hinder the Tongue and Hand from expreſſing or acting, as the toyiſh fancy did dictate in ſleep otherwiſe.

And though a thouſand ridiculous and impertinent conceipts flutter about in my brain, yet my ſober underſtanding & will, diſapproves and rejects them all, not owning them in the leaſt, if I be my own man; and ſo never ſuffering them to be uttered or performed.

But when I am aſleep, or dream, or am ſtark mad, I know neither what I ſay, nor what I do; and therefore all that I ſay or do then, is nothing to me, becauſe none of mine.

Chap. 14. *Innocence preſerved.*

Solus cùm te præſtare poteſt
Furor inſontem, Proxima puris
Sors eſt Manibus, Neſcire nefas.

Since thy fury only makes the guilt leſs, thy condition is next to the pure Wights that know no evil.

Innocens ſi furere cœperit, aut innocens reſipiſcet, aut innocens morietur. If an innocent perſon grow mad; either when he returns to his Wits again, he ſhall be innocent as he was before: or if he dye diſtracted, he ſhall dye innocent as he lived innocently.

Nulla Ætas, nulla Sanctitas, nulla Cuſtodia ſic, innocentem conſervat, ut Furor. Qualem invenit, talem reddit. No Age, no Mortification, no cloſe Cuſtody can ſo preſerve a mans innocency from being tainted, as doth diſtraction of the mind; for juſt as it found a man when it firſt took him, ſo ſhall it leave him.

Infancy and Madneſs is without all Crime, which is the root of puniſhment. As

As for Drunkards with Wine or Rage that ſpeak and act monſtrouſly and moſt illegally and irreligiouſly, The Caſe is otherwiſe with them. They might have helped it. They have brought this condition upon themſelves. They ſhould not have looked upon the Wine when it was red and moved its ſelf aright by ſparkling in the Glaſs for the riches of the ſpirits thereof. It was in their power to have withſtood ſtrife and hatred at the firſt, before it came to the heighth of fury and revenge. Chap. 15. *Drunkenneſs and Paſſion.*

They ſhould have conſidered Wine, and Love, and Malice, if not reſtrained by Prudence in time, inflame the heart with unruly Paſſions, and urge the Patient to Jealouſies, Railings, Fightings, which end in Wounds or Death.

And therefore *Pittacus* ordained a double puniſhment to ſuch as were drunk, and committed outrages during their drunkenneſs; one for their drunkenneſs, and another for the miſchiefs done by them. Drunkenneſs therefore is ſtyled Αυθαίρετος Δαίμων, Ἑκούσιος Μανία. A Divel that we invite to come unto us, A Madneſs that we bring upon our ſelves.

Callicles in the Comedy did well convince *Dinarchus* when he prayed for Pardon, ſaying,

—*Quod animi impos vini vitio, fecerim.*

Excuſe me, It was my Wine, not I, did this: *Non placet in mutum quicquid conferri, quod loqui non poteſt.*

Nam vinum ſi fabulari poſſit, ſe defenderet.
Non vinum moderari, ſed vino ſolent,
Qui quidem probi ſunt: verùm
Qui improbus eſt, ſive bibit, ſive idem caret Temeto;

Tamen

Tamen ab ingenio eſt improbus. That is, I like not your anſwer, That you ſhould lay the fault upon the wine, A dumb thing that cannot ſpeak for its ſelf; for if it could, it would defend its ſelf well enough. Blame not the Wine then, for Wine does not govern a good man, but a good man governs the Wine: But he that is wicked is wicked from within, whither he drinks or no.

Chap. 16. *Extraordinary Viſitations.*

If you ask me concerning the Reaſons, why the above mentioned Perſons are ſo extraordinarily viſited. I anſwer, I cannot tell; for Reaſons are beſt known to God himſelf, and thoſe moſt juſt, though hid from us. Certainly they are plagued, not for their extraordinary Sins, nor yet of their Parents: but that God might ſhew his Glory, and make his mighty Works to be ſeen, and to humble us for our Preſervation from ſuch grievous miſeries, for no Deſerts that we have. To render us thankful for his free Grace and Love, and to make us careful and fearful to offend, leaſt ſuch or worſe things come unto us.

And that we ſhould not inſult over their woe, nor tread upon them that are down, and add ſorrow to their ſorrow: but rather fear and tremble at the mighty works of God, and repent for fear, we ſhould all likewiſe periſh.

Chap. 17. *Pity and Charity.*

Learn therefore to pity thoſe harmleſs & diſtreſſed Creatures. O pity them all you that are their friends! All you that are Chriſtians! yea, All that are men!

Shake not your heads, and mock not, as the Jews mocked Chriſt upon the Croſs.

Say not in the Pride and Error of your minds, doubtleſs

doubtleſs theſe Perſons were ſinners more then ordinary, or elſe God would never have ſo extraordinarily afflicted them. *Judge not that ye be not judged.* Be not like unto *Jobs* friends, that becauſe God had deprived him of all worldly comforts, therefore they charged him to be an Hypocrite. Theſe were miſerable Comforters, Phyſitians of no value.

Remember your Saviours words.—*Think not that thoſe, whoſe bloud* Pilate *had mingled with their Sacrifices, or thoſe on whom the Tower of* Siloam *fell, were ſinners above all others that dwelt in* Jeruſalem, *becauſe they ſuffered ſuch things: I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh.*——*Rejoyce not againſt me, O mine enemy! for though I do fall, yet I ſhall riſe again.* —— *They that go forth weeping, bearing good ſeed, ſhall doubtleſs come again rejoycing, bringing their ſheaves with them. And greater ſhall their Reward be in heaven. Put on therefore (as the Elect of God holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind; and above all things, put on Charity which is the band of all perfection.*

Pity the condition of thoſe, whoſe Infancy, Youth, and Beauty are aſſaulted, with Conſumptions, Poxes, Lameneſs, Madneſs, and Death, which is the laſt Puniſhment; whoſe Prime and Golden yeers are cut off, and all their Wits and Parts turned into folly. Alas! the budding Tree, and the Tree laden with mature fruits, ſuddenly wither and dye. The faireſt flowers are cropt in their full glories. The Sun ſets at Noon day. And yet they are either altogether innocent as Infants; or ſetting humane infirmities aſide, more

righteous

righteous then other men, and yet they are plagued more then other men. But do not you therefore condemn the generation of the Juſt; becauſe the hand of God is upon them. I ſay therefore, that except you have ſuckt the breaſts of Tygers, and partake of the nature of the ſavage Beaſts in the wilderneſs, you cannot but ſtop your uncharitable cenſures and leave them to that God that made them, and will ſave them, and look you to your ſelves.

And now before I take off Pen from Paper, I think fit to add one word more for the uſe of this Doctrine delivered, which is; To take off all Diſputes, if it were poſſible, and that the minds of proud, contentious, and intereſted men would bear it, concerning the great noiſe that is made of Infallibility, Supremacy; the Light that is in us maintained, either by the Pope, Presbyter, Independent or Quaker; as alſo thoſe endleſs wranglings of Schoolmen or Caſuiſts, which make up ſuch heaps of confuſed Volums to the diſtraction of Churches and States for *Jews*, *Turks*, and *Heathens* to laugh at.

Chap. 18. *Foundation.* For if Faith be the ground of all Juſtification and Aſſurance, What need all thoſe heart burnings and ſeparations about the Notion of the True Church; Seeing all that hold the faith of Jeſus Chriſt, are the members of Chriſt all the World over, though they differ about Conſequences and Superſtructures, and forms of Diſcipline or external Worſhip. If any man ſhall build upon that precious Foundation, Gold or Silver, or precious Stons, Wood, Hay, Stubble; every mans

mans work ſhall be made manifeſt. *For the day ſhall declare it, becauſe it ſhall be revealed by fire, and the fire ſhall try every mans work of what ſort it is. If any mans work abide which he hath built thereupon, he ſhall receive a reward. If any mans work ſhall be burnt, he ſhall ſuffer loſs; but he himſelf ſhall be ſaved, yet ſo as by fire. And other foundation can no man lay, then that is layd, which is Jeſus Chriſt.* 1 Cor. 3. 11, &c.

We all agree in the main Foundation, and therefore we might all hold the unity of the Spirit in the Band of Peace. Therefore all other unneceſſary Queſtions that engender nothing but ſtrife do vaniſh of themſelves, and it will be found ſufficient to hold to thoſe few things that are neceſſary for ſaving Faith and Life, and to trouble the people of God with no more Controverſies.

Let all ſubtle, Factious and Seditious ſpirits, pack up their bundles of Traſh and be gon. We give them to underſtand, that we have no ſuch cuſtom, nor the Churches of God. We have enough to ſecure us for Heaven hereafter, and for Peace while we live here.

Here is a ſafe and a ſhort way propounded for happineſs, if they will take it. From henceforth let theſe Dividers look to themſelves, and Teach nothing but the Scriptures for Doctrine, and the Laws of their ſeveral Countries for Diſcipline, and be quiet.

I wiſh Councils would make no more Creeds nor Definitions and Canons, forced with deadly Curſes and Anathema's againſt all Diſſenters.

I wiſh no one Church would dare to Excommunicate another, nor the ſame Church cut off her own

Members ſo deſperately, for ſome fond opinions, or ſcruples: for they do but ſhew their malice and pride, in calling Fire from Heaven in all haſte. Their blows cannot hurt a Soul that is ingrafted into Chriſt, nor cut off any from Communion with him or his People in the Spirit. They do but beat the aire. They know not what ſpirit they are of.

Away with Tranſubſtantiation, Conſubſtantiation, Merits, and Works of Supererogation, Prayers to Saints or Angels, Indulgences, Purgatories, Supremacies, Infallibilities, Pilgrimages, Whippings, Penances, or Pecuniary ſatisfactions, and ſuch like ſtuff.

Theſe things are not worth the ſtriving for (they are all Hay, Straw, and Stubble) to the effuſion of Chriſtian blood, and waſting of Treaſures, How long will the World be deluded with vain Words! It is enough to contend for the Faith that was once delivered to the Saints; and neither to add to it, nor take from it, as it is contained in that Rule of Faith, the Creed Apoſtolical, out of Gods Word. And all Divines and others ſhould do well to bend their forces this way, againſt the common enemy.

Chap. 19. *Diſputes.* And pray what good have the Diſputes about ſuch things ever done? and what one Controverſy have they laid aſleep, or ever will, when both parties joyn wit to wit, fallacy to fallacy, equally triumphing in their own ſtrength or ſucceſs; and neither party acknowledging themſelves foyled, but rather Conquerors.

And in the mean time, while men contend for the Form of Godlineſs, the power thereof is loſt. They raiſe

raiſe ſuch a thick duſt by ſtriving, that the Truth cannot be ſeen; and while the ſtate of the queſtion is debating, The plain verity ſneaks away. The worſt is, they tye more knots, then they are ever able to unlooſe: and raiſe more Divels, then they are ever able to lay. This is the Scab of the Church, when *Ariſtotle*, and *Plato*, or an idle Legend, are greater Oracles, then the Scriptures themſelves.

I would fain the Church of *Rome* would better conſider of theſe things, why they ſhould urge ſo many new Articles of Faith, and ſuch infinite Heatheniſh Ceremonies upon Chriſtians, and ſo hate, condemn, and perſecute to death the Reformed Party as they do.

We are not ſo imperious and uncharitable to them, but hope favourably of the honeſt poor people under them, that are kept in ignorance, and muſt know no better. But woe be to the blind Guids!

I would fain the Reformers of our Reformation would better conſider, what reaſon they have to ſtand off, and be ſo ſhy of the Epiſcopal and Royal Party; becauſe they do but their Duty to ſtand to the Diſcipline and Worſhip which by Law is eſtabliſhed.

Lord what miſchief have theſe men done! Too like the old Zealots among the *Jews*, and the Seditious Orators among the Gentiles. So they cauſe the People to hate the Prince, and the Prieſt, and raviſh their ſacred Rights, while they are pampered with the ſpoils of both, and of the people to boot.

And the poor people on both, ſides will be deceived, becauſe naturally they do not love Dignities.

And this their Deceivers work upon.

If they that have eyes would ſee, and they that have Ears would hear, and they that have hearts would underſtand, they would yeeld to the plain reaſon of Faith in the Laws of God, and to the plain reaſon of Law in the Statutes of men. But firſt, theſe ſweet tongued Orators muſt be removed. Theſe Mountebanks muſt be caſhiered. The Sea would be calme if the Winds were layd. If Princes would ſilence theſe Mimical ſtage Players, Nimble Sophiſters, and Fucous Declaimers, their Subjects would be wiſer and better then they are.

If Kings take care in the firſt Place that God be ſerved after a pure and decent Form, preſcribed by their Law, they themſelves will be better ſerved.

If Kings keep the Reins in their own hands, and never proſtitute their Sacred Rights to the ambitious Clergy and wild Rabble, they will do their buſineſs; and keep the Church, Themſelves, and their Dominions in Peace.

O bleſſed way if it could be taken! The only expedient to beget and maintaine Truth and Peace. Who but ſuch as are faithful to God and the King, can have any aſſurance of their Salvation?

One thing more ſticks in the way: A Doctrine undiſcerned; hurtfull to Religion and Laws: I mean, An abſolute Perſonal Election and Reprobation.

Chap. 10. *Decrees Abſolute.*

1. A Diſhonour and Blaſphemy againſt the Good God, in making of him the Author of Sin and Miſery to moſt of his poor Creatures; ſo that they cannot love him as they would, that is ſo unjuſt and cruel to condemn

condemn them from all Eternity, forjuſt nothing; and in time to make his Decree good, by forcing them to Sin, under a colour that they may be juſtly damned! I tremble to think, that *Sejanus*'s innocent Daughters muſt firſt be deflowred by the Hangman, that they might be capable to be put to death according to Law!

2. A Barre for ever, to any Satisfaction, Aſſurance or Comfort to any Soul that is in Diſtreſs! A ſpade will be a Spade: The Black-moor cannot be made White; nor the Leopard looſe his Spots withal the waſhing in the world. They weary thēſelves in the very Fire. It is a Lottery, if a man have the luck of it.

3. A gap it will be, do what they can, to all Licentiouſneſs and Preſumption. If Elected, they muſt be called, and perſevere, let them take no care. If Reprobated, they are ſure to be damned, let them take never ſo much care.

4. A Proſtration and Enervation of all Laws and endeavours; There is neither Virtue nor Vice, to reward or puniſh, if the will be forced againſt its will to Good or Evil, as by a Fate it muſt be.

5. By it all Preaching and Exhortation to duty is a meer mocking. For God means not as he ſpeaks, Salvation to all; but he hath a ſecret reſerved Will of Damnation to moſt.

Theſe and many more abſurd and profane conſequences, they can never avoid while the World ſtands, let them ſay or do what they pleaſe. But the thing that I wonder at is, That the people ſhould rather delight to hear theſe *Boanerges*'s, the Sons of Thunder,

Thunder, then the *Barnabas*'s the Sons of Conſolation. But any thing will go down kindly from thoſe that ſpeak againſt the preſent Powers. For Power is a thing naturally hated, though it be Gods.

But though they have the knack to cheat the Ignorant and weak by the dril of their Clappers, antick faces, and demure deportment; Yet they cannot put out the Eyes of the Wiſe, that can diſcerne ſenſe from flams, nor ſtop the Ears of the prudent, that can diſtinguiſh betwixt the harmonious Touch of a skilful Muſitian, and the harſh ſcrape of a Country Fidler.

They know it can be no ſenſe nor honeſty, to bid men ſee that are born blind, to bid men run that are lame; or faſt chained; to bid men hear that have their Ears dammed up; To bid men eat and drink that are ſick, and can neither Taſt, nor take any thing; or if able to do both, ſhew them meat and drink, and ſnatch it from them.

Though they may thus mock men, yet let them not think to mock God alſo: or that God is ſuch a one as themſelves: verily they have their Reward.

See how great a part is deluded, if not ſtark mad.

1. The Papiſts that Damn all out of their Church, as being without the pale, caſt overboord and ſunk.

2. The frantick Quaker ſays, of all other Sects, They are Damned. And both theſe look when God ſhall put the Sword into their hands, to deſtroy the Wicked, as the vermin of the World.

3. The *Zenonian Phariſaical* Tribe, are of the ſame

ſame ſpirit, but hide it more craftily. They are not for fire and faggot as the Papiſts, nor for a general Maſſacre, as the fift Monarchy men, *&c.* But they are merciful to ſuffer the *Gibeonites* to live; only they muſt be hewers of Wood, and drawers of Water to ſerve the Elect, which have the Right to all things. Good men and True, they can hunt down the game from his legs; and when the Dogs of the ſame pack ſtarted before them, and tore the game in pieces, they barked and howled ſadly, becauſe they loſt the benefit of the Prey.

The Rabbies and Philoſophers began early to mingle their Extravagancies among Chriſtians: Next the Pride of Infallibility and Supremacy began to peep from the chief Seats of Empire, with Apiſh Imitation of Idolatrous Ceremonies. They had not learned yet throughly the Art of Defence, but being challenged by *Arius* and *Pelagius* thoſe Mighty Champions among the reſt, they came to cloſe Fights, and in heat of bloud let fly at random. Thus the Gap once opened, In ruſht a Crowd of Gowned Warriers, cutting down all opinions but their own, with the ſharp weapons of their Tongues and Pens, ſinging *Io Pæan* to this day, flatly determining by their Legiſlative Power againſt pure and modeſt Antiquity. And took occaſion ſtill by the very Reformation, ſtriving to be moſt contrary to them, from whom they did juſtly depart, taking all upon the credit of ſome few, who were moſt famous for ſtriking the firſt ſtroke.

There was all along a moderate Party, eſpecial at this

this laſt overture: but they could not be heard for Peace, becauſe the Cry of the Zealots was againſt them, and ſo it is ſtill. But the heat of the buſineſs is in good part over: At leaſure the Diligent have better conſidered, and long for the Peace of Chriſtendom.

Young *Dupradii Novices* may be indulged to believe their Maſters, when they know no better; but when they come, for their time to be *Lytæ* and Regents themſelves, they may judge of what they have learned, and teach better. And ſo might thouſands do, if they knew their ſtrength and were not Lazy, and content with that little they have; and if they were not tyed up under preſent pains, or future Damnation, to believe all that is obtruded upon them: But the World we hope, will grow older and wiſer. *Amen.*

6 JY 53

FINIS.